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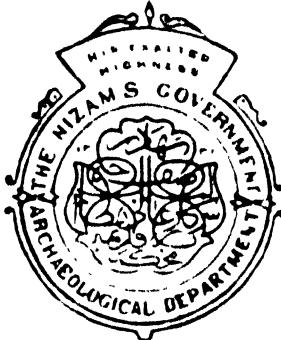
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THE INSCRIPTIONS OF NAGAI

Hyderabad Archaeological Series

No. 8

THE INSCRIPTIONS OF NAGAI



PUBLISHED
BY
HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

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RESOLUTION

Proceedings of the Government of His Exalted Highness the Nizam in the Judicial, Police and General (Archæological) Departments.

No. §, Miscellaneous.

Dated Hyderabad, Deccan, 5th March, 1927.

SUBJECT

Inscriptions of the later Western Chalukyas in the ruins of Nagai in the Hyderabad Dominions.

READ :—

Letter No. 246, dated 10th Bahman, 1336 Fasli, from the Nazim, Archæological Department, to the Secretary to Government, Judicial, Police and (Archæological) Departments.

OBSERVATIONS :—

Nagai, near Chitapur, a Railway Station on the N.G.S. Railway seems to have once been an important Provincial Seat in the time of the later Chalukyas. Its extensive ruins, though visited by Hultzsh and other scholars, were not properly explored. Those have recently been described in an article in the Journal of the Hyderabad Archæological Society for 1919-20, p. 33 ff. A number of Pillar inscriptions and one, a tablet, were found there. Some of them were noticed in the Report of the Mysore Archæological Department for 1914-15, by Rao Bahadur R. Narsimhachar. A reference was made in the Annual Report of the Hyderabad Archæological Department for 1330 Fasli, p. 17, about a Monograph on these Inscriptions undertaken by Mr. C. R. Krishnama Charlu, Assistant Superintendent for Epigraphy, Southern Circle, Madras, which, owing to pressure of his work, he has only just been able to complete.

The Monograph relates to a series of four Inscriptions found at Nagai. The first of these (A) records the gift of certain local duties for religious purposes. The second (B) is reproduced in the third (C) with a slight difference and some additions. Both these refer to the construction of a temple and the founding of an Educational Institution which supported a number of scholars, teachers and Librarians. The latter (C) also records another grant. The fourth Inscription (D) records a grant for religious purposes and another grant of an Agraharam. These Inscriptions refer to the reigns of three kings—Trailokyamalla (1042-1068), Tribhuvanamalla (1076-1126) and Jagadekamalla II (1138-39 to 1149). The geneology of the Chalukya kings given in the Inscriptions (B and C) agrees with the published lists. The records give several interesting details about some feudatories of the Chalukya kings and are important in that they throw

light on the Educational system of Mediæval India. The Educational Institution at Nagai mentioned in the Inscription seems to have been founded and maintained under Royal patronage. Strange as it may appear it was of a residential type with provision, not only for the boarding, but also for the clothing of both the pupils and their teachers and equipped with a Library in charge of a number of Librarians.

The Government of His Exalted Highness the Nizam desire to record their high appreciation of the able manner in which Mr. C. R. Krishnamacharlu has edited these long inscriptions and also to convey their thanks to the Government of India for their kind permission to Mr. Krishnamacharlu to edit these inscriptions.

ORDER :—

That the monograph be published with this Resolution as No. 8 of the *Hyderabad Archaeological Series*.

(By Order),

Sd. NAWAB ZOOLCADER JUNG BAHADUR,

*Secretary to Government,
Judicial, Police and General (Archæological) Departments.*

Copy forwarded to :—

1. The Assistant Minister, Peshi, to H.E.H. the Nizam.
2. The Secretary to the President, Executive Council.
3. The Secretary to Government, Political Department.
4. The Secretary to Government, Financial Department.
5. The Secretary to Government, Revenue Department.
6. The Secretary to Government, Public Works Department.
7. The Director, Archæological Department.
8. The Superintendent, Government Central Press, for publication in the *Jarida*.

THE INSCRIPTIONS OF NAGAI.

The village of Nagai, according to Mr. T. Streenivas, is 'the site of an old city' situated about a mile and a half to the south-west of Chitapur, a station on the N.G.S. Railway, next before Wadi,¹ a junction of the G.I.P. Railway and the N.G.S. Railway. Mr. Streenivas has given an exhaustive description of the extensive ruins of the locality, which brings to the notice of scholars the varied nature of the several monuments found here which are Brahmanic, Jaina and Islamic in character. He notices a large number of *Nāgakals* here and rightly conjectures that these have 'something to do with the name of the place'; for we find in the inscriptions of the place the old name to have been 'Nāgavāvi,' the original of which must be the Sanskrit *Nāgavāpi*² (i.e. The Nāgas' Well). We have probably to associate the 'big tank with stone steps' now called Baji Bai Baoli, mentioned by Mr. Streenivas,³ with this name. The local tradition quoted⁴ by him, which connects this place with the wanderings of Śrī-Rāma finds support in the inscriptions also which refer to a local sacred pond called Rāmatirtha. It is significant somewhat that though some old Jaina monuments are found here we do not come across any Jaina inscriptions. Nor do we have any Islamic records here, though there are some big mosques. 'The big building with an outer courtyard, with rooms on either side, with a big door-way which leads into a spacious hall, with a number of stone-benches serving as *pials* and seven niches in the back wall' the purpose of which Mr. Streenivas finds⁵ difficult to guess may have to be connected with the Educational Institution (*ghati-kāsālā*) and its library (*sarasvatī-bhāṇḍāra*) mentioned in Ins. B below. We shall now proceed to the study of the inscriptions of the place which have a very informing account to give us regarding the ancient history of the place. Brief notices of some of these have already appeared in Cousens' *Lists of Anti-quarian Remains in H.E.H. Nizam's Dominions*, the Government Epigraphist's *Annual Report* for 1902⁶ and the *Journal of the Hyderabad Archaeological Society* for 1919-20.⁷ In the *Mysore Archaeological Report* for the year 1914-15, p. 46f. Rao Bahadur R. Narasimhachar has given an abstract of contents of Inss. A, B and C published below.

A.

The inscription is engraved on a stone in a wall near the Nandi-bandī at Nagai. It is well preserved. It is engraved in later Chālukyan characters.

¹ *Jour. Hyd. Arch. Soc.*, for 1919-20, p. 33.

² The transition of the word must be Skt. *Nāgavāpi* > Kan. *Nāgavāvi* > Colloquial *Nāgavāyi* > Nagai.

³ I.c., p. 37.

⁴ I.c., p. 33f.

⁵ I.c., p. 43.

⁶ p. 3, para. 7 and p. 10, Nos. 98 and 99.

⁷ p. 43f.

It records a gift of certain local duties levied on the sales of women's cloths and areca-nuts made by the local merchants as well as foreign merchants within the precincts of the *agrahāra* village Nāgavāvi. The grant was made by the Four-hundred **Mahājanas** of the village and the entire community of the merchants of the place headed by the chief and the king's local officer **Kālimarasa** of the **Vā[r]ṇasa** family. The members of this family figure largely in the inscriptions of this place as will be seen from the sequel. The gift was to be used for the worship and offerings of the god **Lakshmanēśvara** of the place. The fees or gifts offered by the devotees fulfilling their vows at the temple were to be utilised for repairs to the tower of the temple of **Rāmēśvara** in front of which the above shrine was located.

A few orthographical peculiarities may be noted here. The conjunct latter *rkka* is not written uniformly throughout the inscription. In the words *vitarkka* (l. 1), *bhōgakkam* (l. 8), *kāryyakke* (l. 11), and *dharmmakke* (l. 12), the mark for the subscript *k* passes through the loop of the main letter *ka*. But in the words *kamaṭarkka* (l. 2), *nivēdyakkam* (l. 8), *okkalum* (l. 8), *nashtōddhārakkam* (l. 10), *takka* (l. 11), and *akkum* (l. 12), the mark passes below the main letter without or almost touching it. The mark to denote the secondary *r* starts from the bottom of the main letter and stops at its right-hand top corner, in lines 1 to 3, while in the remaining places it curves down fully and terminates very near its starting point. The sound of the *upadhānīya* (*h*) is represented by the letter *!* in *payalpati* (l. 2). The cursive form **8** of the main letter *va* is used in the conjunct letter *rvva* in lines 6 and 11.

The use of the obsolete and rare expressions *irldu* (l. 6), *poragana bhramāntukaru* (l. 8), *mudrā-paṇa* (l. 9), and the use of the split possessive in *sōma-grahaṇa-tatkāladalu* in l. 7 are noteworthy.

The record is dated in the Chālukya-Vikrama year 17 Āngira, Vaiśākha pūrṇamāsyē (pūrnimā), Adityavāra (Sunday), sōma-grahaṇa (lunar eclipse). In Ch. V. year 17 which corresponded to Śaka 1015, Āngira, Vaiśākha-pūrnimā fell on a Saturday, the *tithi* ending on the same day at 57. There was a lunar eclipse on this day. But the record is dated on the following Sunday quoting the eclipse of the previous day. The date given in the record would, according to L. D. S. Pillai's *Ephemeris* correspond to the 25th April, A.D. 1092.

TEXT.¹

1. *Svasti [1*] Samadhibhāga-parincha-mahā-sabda-mahāsandhivigrahādhipati mahā-prachaṇḍa-dāṇḍanāyakam vairi-bhaya-dāyakam sāhityavidyā-vitarkkam kāṭaka-
2. *kamaṭ-ārkkam kāryya-Brihaspati⁴ guna-ratna-payaṭpati⁵ sāhasa-Vaina-

¹ From the ink-impressions supplied by Mr. Yazdani.

² At the beginning of the line is cut an ornamental spiral which may stand for *Śrī*.

³ In connection with the expression *kāṭaka-kamaṭārkkā* compare 'kāṭaka-divākara'; *Ind. Ant.*, Vol. X, pp. 104 f.

⁴ Read Brihaspati.

⁵ The letter *!* stands for the *upadhānīya* which is generally replaced by the *visarga*. In Ins. C, l. 281, below it is denoted by the letter *sh*.

tēyām̄ satya-Rādhēyām̄ Vā[r]ṇasa-[varṇā*]-sarōvara-rājaharīsam̄
Vāk-sati-ka-

3. rṇn-āvatasam̄ samgrāma-kanṭhiravan¹ = ubhaya-baṭa-munn = īrivan =
ari-ghaṭa-kēsari sahaja-Murāri Chālukya-rājya-samuddharan̄ = ay-
yana-
4. gandhavāraṇām̄-nām-ādi-samasta-praśasti--sahitām̄ Śrīman-mahāpra-
dhānam̄ rājādhyaksham̄ kadita-verggade Kannada-sandhivigrahi
dañḍanāya-
5. kām̄ Kālimarasar-pramukham̄ Svasti [l*] Yama-niyama-svādhyāya-
dhyāna-dhāraṇā-mōn-ānushṭhāna-japa-samādhi-śila-saṅipannar = ap-
pa Śrīma-
6. d-agrahāram̄ Nāgavāviya aśeṣha-Mahājānam̄² Nāl-nūrvvarum = alliya
samasta-nakaramum = īṛdu Śrimach-Chālukya-Vikrama³-varshada
7. 17 neya Āṅgira-samvatsarada Vaisākhada paurnamāsye Adityavā-
radamdu Sōma-grahaṇa(tat)-kāladalu Śrī-Rāmēśvaradē-
8. vara mundaṇa Lakshmaṇēśvaradēvara āṅga-bhōgakkam̄ nivēdyakkam̄
Chaitrapavitrādigalgaṇiv⁴ = illiya taṭad = okkalum̄ poragaṇa bhramān-
tukarum⁵
9. māṛida sīregam̄ ad[e]kegarim̄⁶ pōm̄ = om̄du⁷ sale visamam̄ āyam̄ māḍi
biṭṭaru [l*] Ā dēvaralli śapatham̄-geyvaru kotṭa mudrā-paṇam̄ = olaṅ =
āgi
10. Śrī-Rāmēśvaradēvara gōpurad = olaṅaṇa nashṭ-oddhārakkam̄ koṭ-
ṭaru [l*] Int = alli puṭṭida dravyam = ellamam̄ saṁbhāvitar = appa
seṭṭiyara ka-
11. yyall = irisi dēva-kāryyakke takka biyamam̄⁸ mārppudu [ll] Sva-dattām̄
para-dattām̄ vā yō harēti(ta) vasumīndharām̄ [l*]⁹ shashṭhir-vvarsha-sa-
12. hasrāṇi vishṭhāyām̄ jāyate krimih [l*] Ī dharmmakke pratikūlan =
app = ātame liṅga-bhēdām̄ māḍida dōshav = akkum̄ ll¹⁰

¹ The letter *ra* is inserted above the line.

² Read *ja*.

³ The letter *ma* is engraved below the line flanked on either side by the mark ✕ to indicate its place in the line where also is placed such a mark.

⁴ The prefix *v* is attached to *illiya* for the sake of euphonic *sandhi*. See Kittel's *Kannada-English Dictionary*. See also *pālsutam̄v=iddam̄*^o in *Ep. Ind.*, Vol. III, p. 117. See also *khanḍa-sphutitakkam̄v=āhāra* in *Ep. Carn. Srav. Belg. Inss.*, No. 114.

⁵ The word *āntuka* seems to be formed from the root *an* to meet. The past participle *antu* occurs in some places. But the personal noun *āntuka* appears to be used only very rarely. It was probably only a provincialism.

⁶ Read *adakegam̄*.

⁷ The expression is composed of *pōm̄ge-om̄du* of which *pōm̄ge* is the dative of *pōn* formed by adding the termination *ge* directly to the word. The more common form is *ponnige*. The expression occurs also elsewhere; see *Ep. Carn. Kadur*, Chik. No. 141.

⁸ The word *bīya* is a *tadbhava* of the Skt. *vyaya*. In Kannada it occurs also in the form *biyya*.

⁹ Read *shashṭim̄ varsha-*.

¹⁰ After this punctuation mark are cut the figures of the Sun and the Crescent flanking a *liṅga*.

TRANSLATION.

Hail [1*] Headed by the illustrious *mahāpradhāna* (chief minister), *rājā-dhyaksha* (king's deputy), ¹*kaḍitavergade* (secretary), *Kannada-sandhivigrahi*², the General **Kālimarasa**, who possessed all the eulogy of names like 'the great lord of peace and war,' who possessed the five great sounds, the very powerful general, a terror to the enemies, a master of learning and sciences, a Sun to the lotus of the citadel, a *Bṛihaspati*³ for (counselling) action, an ocean for the gems of good qualities, a *Vainatēya* (i.e. Garuḍa)⁴ in enterprise, verily a *Karna*,⁵ the swan superior in the lake of the *Vārnasa* (family), an ear-ornament to the Lady of Speech (Goddess Sarasvati), a lion in battle, one that strikes (or pierces) in the fore-front of both the (opposing) forces, a lion to the elephant-troops, viz. the enemies, a born *Murāri* (i.e. Vishṇu), the renovator of the *Chāluṅkya* sovereignty, the proud elephant⁶ of his father,—Hail!—all the **Four-hundred Great men** of the *agrahāra* (i.e. Brahman village) *Nāgavāvi*,—who possessed self-control (*yama*) principles (*niyama*), studiousness (*svādhyāya*), meditative faculty (*dhyāna*), mental abstraction (*dhāraṇa*), concentrative silence (*mōna*=Skr. *mauna*), observance (*anushṭhāna*), habit of devotional muttering (*japa*), entranced meditation (*samā-dhi*), and righteous conduct—and all the local merchants (*nakaram*), being present, on the occasion of the lunar eclipse (which fell) on **Sunday**, the full-moon of (the month) *Vaisākha* of the (cyclic) year *Āngira*, corresponding to the *Chāluṅkya-Vikrama* year 17, granted, one current (*sale*) *vīsa* (i.e. one-sixteenth) of a *pon*, on the *sāris* (i.e. ladies' wearing garments) and the areca-nuts that the local residents and foreign itinerary (merchants) gathered here sold, for the bodily enjoyment and offerings of the god *Lakshmaneśvara* existing in front of the glorious (god) *Rāmēśvara*. They gave the income including the *mudrā-pāṇa* (money) that the persons that made (or discharged) vows in the presence of the god offered, for repairs in the *gōpura* (tower) of the glorious (god) *Rāmēśvara*. The total money therein accruing (in this manner) shall be placed in the hands of (some) respectable merchants and (utilised to) meet the expenditure necessary for the god's services.

Whoever taketh away land given by himself or by another shall live a

¹ *Kaḍita* seems to be the original of the modern expression *kaḍata* which Dr. Kittel explains as a 'book for accounts.' The Tamil word for 'letter' is *kaḍidam*. If the 'expression *kaḍita-verggade* has to be traced from the latter word it would mean or correspond to the modern 'chief secretary.' But if traced from the former it would mean an 'accounts officer.'

² The expression *sandhivigrahi* would mean an 'officer who is in charge of peace and war' and would correspond to the modern 'minister for foreign affairs.'

³ The minister of Indra and the far-sighted Councillor of the Dēvas.

⁴ The son of Vinatā. He obtained the *amṛita-kalāsa* (nectar-vessel) from its close-guarded place by conquering the Dēvas and braving terrible odds; see *Mahābhārata*, *Ādi-parva*, Chap. 34.

⁵ *Karpa*, the son of Kunti, deserted by her in his childhood was picked by a charioteer and nursed by his wife Rādhā, wherefore he was called Rādhēya. He was famed for heroism and liberality.

⁶ In some inscriptions the expression '*māvana-gandhavāraṇa*' (i.e. the mast elephant of his uncle) also occurs. We meet with the expressions '*ayyana-singha*' and '*māvana-singha*' meaning respectively '(his) father's lion' and '(his) uncle's lion.' This reminds us of the early Egyptian kings keeping tamed lions to play and frolick about them and if need be to guard their persons in their royal progresses and in the battle-field. See Rawlinson's *Egypt* (Story of the Nations), p. 103.

worm in refuse for sixty-thousand winters. To him that cometh counter to this charity shall attach the sin of having rent asunder the (sacred) *linga*!

B.

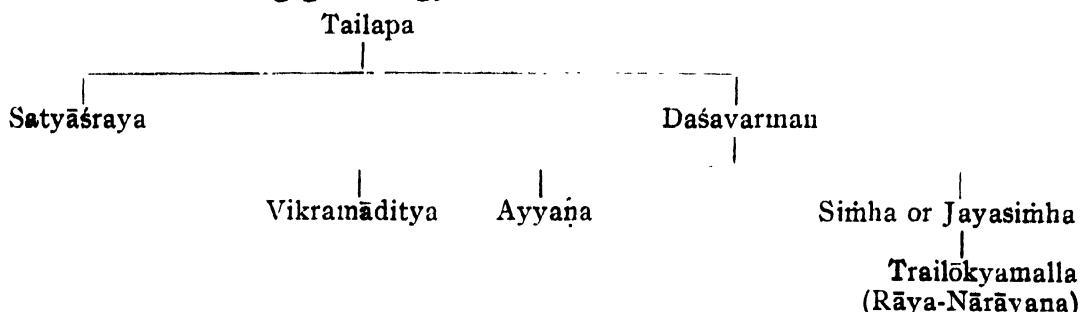
This inscription is engraved on the obelisk in the sixty-pillared temple called Aruvattu-kambadagudi at the same village. At the top of the first face of the obelisk are carved the figures of the Sun and the Crescent with those of a cow and its calf and a hooked dagger pointing upward.

The inscription is worn out in many portions. Except for one or two verses the whole record is reproduced in inscription C below, which is only four years later in date. It is possible that some damage, either intentional or accidental, happened to the record during the interval and on this account was it re-engraved on the latter occasion. This inscription, compared with the later copy, is found to be engraved in a more angular style and uses conjunct consonants with the class nasals more often than the latter in which the *anusvāra* appears in place of the nasals. Other palaeographical and orthographical peculiarities will be noticed in the necessary places in the sequel.

The language of the record is Kannada verse and prose. It is marked by certain archaisms peculiar to the period to which it belongs. The script employed is the later Western Chālukyan. Letters are generally doubled after *r* as is done in all early records. In one place the subscript *n* is written in the same way as the main letter but without the *talakattu* (*tan-nṛipa* in l. 27). The group *nda* is employed throughout (*danda* in l. 29, *ganda* in l. 31). So too is the group *nta*, *nda*, *ndha*, employed in some places (see *mālāntu* in l. 42, *kondū* in l. 38f, Arundhati in l. 60f, etc.). But the *anusvāra* is used in the following cases: [°]*l*=*emdu* in l. 34, *atyamta* in l. 36, etc. The form *pūṇd*=*uripi* in l. 37 deserves to be noticed. The letter *la* generally appears in place of the *la* of classical words (see *bala*, *tilaka* in l. 26, *bhūpālaka* in l. 29, etc.). The final *l* is used in ll. 71 and 93 and final *l* in ll. 69, 93, 95, etc. The combination of the superscript *l* with the following letter is more common. The group *nna* is always used to denote the doubling of *na* (see *bannisa* and *anna* in l. 41, and *Karnnāta* in l. 158). The *anusvāra* is replaced by *n* in [°]*din*=*pālisa* (l. 130). The letter *b* is doubled, also wrongly, after the preceding final *anusvāra* in *sāsanam bbarasu* (l. 161f). The use of the *tadbhava* forms like *lōba* for *lbha* in l. 44, *birōdi* for *virōdhī* in l. 47, *āra* for *hāra* (l. 48) and *brāta* for *vrāta* in l. 121 may be noticed. The use of the form *vala* for *bala* in ll. 40 and 41 is also noteworthy. It is a very common feature of the Canarese records of this period to use the letter *sa* for *śa* which is also seen in this record in the forms *Dasavarmma* in l. 27f, *Saka* in l. 183 and *suddha* in l. 184. The *tadbhava* forms *mānasa* in l. 196, *Siri* in l. 96, may be noticed. The forms *Chālukya* in l. 26 and *Chālukya* in l. 64f and *Mālavya* in l. 107 are used. The archaic forms

negaldam, *taṭa* and *pēl* are used in lines 36, 57, 141 and 43 respectively. This and the following inscription use the form Ahihaya for Haihaya.¹

The inscription is a pretty long record. In outline its contents are as follows: Verse 1 invokes the blessings of Vishṇu, Brahma and Śiva, who are respectively the embodiments of the Satva-, Rajō- and Tamō-*guṇas*. V. 2 praises Ādi-Brahma (i.e. the original Brahma) who was famed as the prime cause of the world. V. 3 praises **Svāyambhuva-Manu**, who was born of the mind of Brahma. His son was **Mānavya** who was a *muni*, after whom his descendants were called Mānavya-sagōtras (v. 4). His son was **Hārita**, to whom was born **Hārīti** of five *sikhas* (v. 5). His son was **Chālukya** after whom the family became known as the **Chālukya-vamśa** (v. 6). V. 7 praises by *śleṣha* (i.e. pun) this dynasty as superior to all the (previous) dynasties like the **Nanda**, **Kadamba**, and **Gupta**. Then coming to the genealogy of this family, the record mentions in v. 9 the emperors **Vishṇuvardhana** and **Vijayāditya**. Then is mentioned in v. 10 **Satyāśraya** who is compared to an earlier **Satyāśraya** of **Ayōdhya-puri**. His fame was so great that his name was applied to the family after him. The territory of this family was the **Kuntala** country (v. 11). The Chālukya race obtained its Peacock banner from (god) **Kumāra**, the Boar seal² from (god) Vishṇu, and the royal umbrella from the goddess **Kātyāyani** (v. 12). Then comes the following genealogy :—



King **Jayasimha** conquered the **Chōla** king (v. 15). His son was **Rāya-Nārāyaṇa** (v. 16). This king called also **Trailokyamalla** having captured **Mandava**, **Dhārā** and **Kāñchi** (Conjeeveram), killed the **Chōla** king³ and burnt down **Ujjayini** (Ujjain) (v. 17). He also dealt a reeling blow to his enemies at **Kālūru** (v. 18). The king, who also bore the surname, **Vira-Mārtandadēva** dealt a severe blow to the **Chaulika** king (v. 21). He, who also bore the title **Ahavamalla**, patronised the Brahmans (v. 22). From the specific mention of the **Aśvapati** and the **Gajapati** kings as foreign kings we have to infer that the Chālukya king was the 'Narapati.' Then is described a Brahman family in the following terms: There was **Gōvinda** (v. 23) who married **Ēchikabbe** (v. 24).

¹ See also *Ep. Ind.*, Vol. XII, pp. 255 and 269.

² For a similar difference recognised between the banner (*dhvaja*) and the seal (*lāñchhana*) see *Bom. Gaz.*, Vol. I, Pt. II, p. 299, f.n. 4 and *Ep. Rep.* for 1921, p. 108.

³ An expedition against the **Chōla** king undertaken in the reign of this king is referred to in *Ep. Rep.* for 1919, p. 97. It was led in Śaka 987 by Prince **Vishṇuvardhana Vijayāditya**. An earlier expedition against the South, probably the **Chōlas** undertaken in Śaka 981 is recorded in an epigraph from the Gutti taluk in the Anantapur district; see *Ep. Rep.*, 1921, p. 88, para. 5.

Their son was the General **Kālidāsa** who founded the prosperity of the Chālukya family (v. 25). His brothers were (i) the general **Nimba** and (ii) the commander **Chiddarāja** (v. 26). Kālidāsa was a great politician (v. 27) and he bore the title **Saṅgrāma-kaṇṭhirava** (v. 28). From v. 29 it is gathered that there was a defection of the vassals from king **Siṁha** (i.e. Jayasimha) and also a plot to murder him, which was averted by Kālidāsa. He was a dutiful Brahman and householder (v. 31)¹. His wife was **Rebbanabbe** (v. 32) of excellent qualities (v. 33). To them was born **Gōvindarāja** (v. 34) whose younger brother was the general **Bāchirāja** (v. 35) who did great service to the king (v. 36). He, who had the title **Danda-Gopālaka** achieved signal success against the **Chōlas** and the **Mālavyas** and killed in battle two chiefs named **Iruṅgōla** and **Dhōra** (v. 37). He had four younger brothers named **Madhusūdana** (v. 38), **Kēśava**, **Rēcha** and **Malla** (v. 40). Of these, Madhusūdana called also Madhuva, was the most famous (v. 41). He appears to have waged successful wars with the **Koṅkana** and the **Mālava** kings (vv. 43 and 44). Madhuva, who bore the title **Danḍanātha-Trinētra** claims to have defeated the **Chōla**, **Āndhra**, **Mālaya**, **Āṅga**, **Ponnāṭa**, **Saka**, **Ābhira** and **Magadha** kings and driven out the king of **Dhārā** (v. 45). He appears to have been a very loyal officer of the king (v. 46). This chief, who was also the *Karnāṭa-sandhivigrahi*, i.e. the Karnāṭa Minister for Peace and War, enjoyed the privileges of a Crown Prince (*yuvrājā*) especially bestowed upon him by the monarch. This is a rare instance of a state officer being raised to the honourable position of a royal prince. The position of a *yuvrājā* appears to have been in the gift of the king at this time though we are accustomed to look upon it as one that is attached to royal birth and that too as heir-apparent. The chief belonged to the **Vārṇasa** family and the **Vasishṭa-gōtra**. He had a copper-plate grant issued to him by the king and obtained thereby a *paramēśvaradatti* in the name of his distinguished grandfather Kālidāsayya, land, for the maintenance of four hundred Brahmans in **Nāgavāvi-agrahāra**. He constructed also (i) a temple of the god **Traipurushadēva** (cf. Tripurusha in 1. 25 of. of Ins. C below) which was known by the name **Kaṭaka-kamalārka**, evidently after that title of his grandfather, (ii) a temple of **Madhusūdana**, after his own name and (iii) the temple of **Rāmēśvara** with the sacred water (pond) called **Rāmatīrtha**. He founded also an educational institution called **Ghaṭikāśalā**² for two hundred scholars studying the **Vēdas** and fifty-two studying the *sāstras*. The institute was manned by three **Vēdic** teachers, three *sāstra*-teachers for teaching the *Bhaṭṭadarsana*, *Nyāya* and *Prabhākara*³ and six librarians (*sarasvatī-bhāndārikas*). He gave that land for the boarding and lodging of these teachers and students and for the repairs of the temple of Traipurushadēva, referred to above and

¹ In the Sudi Inscription of Trailokyamalla (Sōmēśvara I) dated in Śaka 973 a certain Kālidāsayya is referred to as the *manevergade* (palace controller)—(Ep. Ind., Vol. XV, pp. 78 and 80). It is possible that he is identical with the Kālidāsa of our inscription.

² The word is found in the corrupt Kannada form *ghaṭiyāra* in 'Kannadakshara-sikhahe ghaṭiyāra': see Ep. Ind., Vol. VII, p. 206, l. 35.

³ A school of the *Pūrvā-Mīmāṁsa*: see J.R.A.S. 1916, p. 369; see also A.S.R. 1924-25, p. 117 and J.O.R. (Madras), Vol. I-203.

to the temple of Chāṇḍkēśvara. An inscription in the Vēdagiriśvara temple at Tirukkalukkunram in the Chingleput district, Madras Presidency (*South Ind. Inscr.*, Vol. V, No. 465) mentions Kālidāsa, Nolamba, and Chāmuṇḍa among others, as having taken part in a war of king Āhavamalla (*i.e.* Trailōkyamalla) with the Chōla king Vijayarājendra. The chief Kālidāsa is identical with the chief mentioned above.

The date of the record is Śaka 980, Viṣambi, Pushya śuddha-chavuti (chaturthi), Thursday, Uttarāyana-saṅkramaṇa. Pushya śu. 4 fell on a Monday on which day the *tithi* ended at '94. Uttarāyana-Saṅkramaṇa fell on Thursday, śu. 7 the *tithi* ending at '69. The *tithi* quoted in the inscription is a mistake (probably clerical) for *saptamī*. The correct date corresponds to **24 Dec., A.D. 1058**. When the king made this grant he is stated to have been residing (or camping) at Kōlūru,¹ which was the capital (*rājadhāni*) of Kandūrnādu. The General Madhuvarasa caused the above-said land to be given to him by king Trailōkyamalla and by the Ahihaya (Haihaya) chief Ayyaparasa as *manneya* (*mānya*) for this purpose. The chief was probably the hereditary local lord of the country in which the gift-land was situated and on this account probably was a formal gift made by him also. That the hereditary local lord of the country was a Haihaya chief is proved by the Ins. C below in which also the then Haihaya chief, a subordinate of Vikramāditya VI, makes a gift in similar circumstances.

There are two villages of the name Kōlūru. One is to the south-south-west of Nagai and on the bank of the Bhimā and the other to the west-north-west of it and within a few miles of Gulbarga on the south-west of it. The former, which is nearer Nagai, is probably meant here.

TEXT.²

FIRST FACE.

1. *Śri-ramaṇi-manō-ramaṇam Vāg-ramaṇi-ramaṇ-Ādrirāja-putri-ra-
2. maṇi-manō-ramaṇam rūpade satva-rajas-tamō-guṇ-ādhā-
3. rateyin jaga-sthiti-samudbhava-samhṛiti-hētuv=ada Nirēruhanā-
4. bha-Nirajasamudbhava-Śaṅkarar=ig=abhiṣṭamam ॥ [1*] Avarolage
sakala-bhuva-
5. n-ōdbhava-kāraṇa[m=en]isi negaldan=Ādi-Brahmam divija-muni-ja-
na-nu-
6. ta-padma-viṣṭarām taruṇa-tarāṇi-kiraṇa-chchhāyām ॥ [2*] Am-
bhōjāsana-
7. na manas-sambhavan=ādām samasta-muni-jana-nuta-pād-āmbhōjan=
anupam Svā-
8. yambhuva-Manuv=eimban=akhila-bhuvana-khyātam ॥ [3*] Mānavya-
[n=eimba]n=ā Manu-sū-

¹ The *neleviṇu* Kōlūru is mentioned in another inscription of this king dated in the same year; see No. 468 of the Madras Epigraphical collection for 1923. On *neleviṇu* etc. see Dr. Fleet's remarks in *J.R.A.S.* 1917, p. 117. Compare the expression *Kalyāṇapura-viḍu* in l. 277 on p. 32, below.

² From the ink-impression supplied by Mr. Yazdani.

³ The line commences with an ornamental *chakra* which probably stands for *Śri*.

9. nu jaga-traya-pavitrān=ogedām muni-samītāna-nutām tan-muniyim
Mānavya-
10. sagōtrar=ādar=ā vāṁśadavar ll [4*] Ātana tanūjan=upam-ātitām
negaldām **Hāri**-
11. tan=ātarīge jagan-nūta-pad-ābjām tri-jaga-khyātām Hārīti puṭṭidām
pañcha-śikham ll [5*]
12. Avana tanayām **Chālukyām** bhuvana-stuta-kīrtti negaldan=avaniind
=avani-stava-
13. niyam=āytu Chālukya-vāṁśam=ā vāṁśam=akhiṣa-bhūvan-ōttam-
sām ll [6*] Kamanī-
14. yam=adu sad-ānandam=a-Nāndam sat-kadañbam=a-Kadambām
sarvva-mahi-gu[p]ta-
15. m=a-Guptām samasta-vāṁś-āvataṁsam=āniit=ā vāṁsañi ll [7*]
Palar=ā vāṁśa-jar=avani-tala-
16. marī pāliśidar=a[la]vin=adaṭina bāhā-balada kalitanada chāgada
neley=e-
17. [nisid]=udāra-vīra-guṇa-gaṇa-nīlayar ll [8*] Tri-jagad-vinūta-guṇa-
gaṇar=ajē-
18. [ya]r=ā vāṁśadoḷ=negalteyan=āldar=vvijita-ripu-Viṣhṇuvard-
dhana-Vijayāditya-
19. sārvvabhaumar=ppalarum ll [9*] Aśramadīm dhareyāni **Satyāśrayān**=
āldaiñ baļi[kk=A]-
20. yōdhyāpuri-Satyāśrayān=ivan=enesele¹ Satyāśrayā-vesar=esedud =ā
21. Chałuky-ānvayadoḷ ll [10*] Anupamar=avanipar=any-avanipa-śrī-
kunta[la]-
22. [kke] kain=idī² nīj-āvanige tegeyal=tadiy-āvani **Kumtaļa**-vishayam=
enisi
23. pesar=vvett=esegum ll [11*] Ene sand=iļda Chałukyar=unnatiy=
ad=ārggam bañnisal=bārad=em-
24. b=inegam Tārakavairiyō=pađeda **māyūra-dhvajām** Padmalo-
chananīm petta
25. varāha-mudre Bhagavat-Kātyāyanidēviy=itt=anuta (ch)clihatram=
iv=oppe bhūtaļa-
26. man=āldar=bbāhu-vikrāmītadīm ll [12*] Ghana-bāhā-balān=a Chału-
kya-tilakām **Śrī-Tailapām** sā-
27. rvvabhauma-nṛipām tan-nṛīpa-sūnu viśruta-yaśāni **Satyāśrayām** tan-
nṛīparīg=anujātām **Dasa(sa)**-
28. varmman=ātana tanūjam **Vikramādityān**=ātana tammaiñ nṛīpan=
Ayyānam tad-anujām
29. Śrī-Simha-bhūpālakām ll [13*] Vanadhi-parivṛita-samast-āvani-ta-
ļadoļ daṇḍa-sādhyam=allade tā-

¹ Read enisale.² Read "idī".

30. n-āmp=[a]nituvaram=ariyar=ill=eṁb=inegam **Jayasimhadēvan**=
āldam nelanam 11 [14*] Ranadoł=idi-
31. rchchi gaṇḍ=aṇḍu lōkam=ivam kaḍu-vēdiy=embinem kaṇeyaman=
ikkal=ā kaṇeya-
32. man Jayasimha=nripiñdran=echcha kūr=ggaṇe biḍe birchchi nān=
oliyal=uṭṭade¹ ni-
33. kki janarīngalol=ākhyātaṇam=ivan=embinam sarida **Chōlāne**
pēlāne birad=ēlgeyam [11] [15*]
34. Kshitiyam rakshisal=eṇdu Vishṇuv=avatāram geydavōl=Sinhabhū-
patig=ātm-ōdbhava-
35. n=āgi puṭṭi chaturānta-kshōṇiyam tāḍid=unnaṭiyol=bāhu-chatush-
kam=ā-
36. ytu bala-geyyam pinnam=atyamta-sāsvata-lakshmi-pati Vishṇumūrt-
ti negaldaṁ
37. Šri-Rāya-Nārāyaṇam 11 [16*] Chaladim Dhāreyan=atta pūṇd=uripi
[mu]nnam
38. **Māṇḍavam** gonḍa dōr-bbaladim **Kamchiyan**=ittal=ārdd=uripi
kāypiṁ **Chōlānam** ko-
39. ndu pan=daleyam konḍan=aṇurkkey=Ujjaya(yi)niyam dhāl=iṭṭu
suṭṭ=alli tōl-va-
40. ladim belliya gunḍu gonḍan=adaṭam **Traiṭokyamall-ādhipam** 11 [17*]
Chalamam tōl-va-
41. lamam nripiālan=aṭavam nāv=intu[t=e]nd=eydi bāy-valadim baṇni-
sad=ir[dd=e]=aṇna chala-
42. inam konḍādi mālāntu mun=tale suttal=nele pōgi porddal=paṭe
Kālūra-
43. l=nelam ḡeribu[d=ō]galaṇam pō-desey=ill=enal=kaṭid=arāti-vrā-
tam=ēm pēlādē 11 [18*]
44. Pusiy-aṇiyada nuḍi ² lō[ba]da desey=aṇiyada chāgam=anya-va-
45. nitā-janadoł susil=aṇiyada ūauchaṇi bhaya-rasam=aṇiyada gaṇḍu
46. Rāya-Nārāyaṇana 11 [19*] Adaṭan=aṇurkkeyam nripana sāhasamam
dhareg=ā-
47. n=ad=intud=ennad=oḍave tāve pēlāve birōdiya pendira kamka-
ṇaṛṅgał=illada kara-
48. m=āram=illad=uram=arījanam=illada kaṇgał=ōley=illada kivi
kāmchiy=i
49. llad=uḍe nūpuram=illada pāda-pallavam 11 [20*] Chalamam kaikonḍa
kaṭṭ=āl=palar=a-
50. dhikaraṇa[di]nda ball=ālkaram tōl-valamam konḍād=idurkkol=
enisida birudam **Chau-**
51. likam tanna chātur-bbaladim band=uḍde vanya-dvipa-ghateyan=
ibhēndrāri pokkante-

¹ Above the letter *lu* seems to be an *anusvāra* first engraved but scored out afterwards.

² This word is the *tadbhava* of the Sanskrit *lōbhā*.

52. völ-meygali pokk=ēkāngadind=ikkida niraja-vanañi Vira-Mārt-tandadēvarīm ll [21*] (c)

SECOND FACE.

53. Ene sand=Ahavamallan=ādarate chātur=vvarṇna-mam tamma tamma niyam-āchā(cha)raṇainga[lañ bi]su-dad=ant=ātm=ājñeyim kādu mēdiniyam viśva-jaga[n-nu]-tāñi sakaña-varṇna-śrēshṭham=i varṇnam=end=enesum kaikole peripu vettu negalḍ=att=Ambhōjajanm-ānvayam ll [22*]
58. Ā Kamañjāta-varṇśa=sudhākaradol=peripu vettan=uddhata-dhātri-lōkam svikṛita-vimaña-śrikam
60. Gōvindan=andadim Gōvindam ll [23*] Kshitisutegam Kshitigav=A-rundhatigam Ratigam Sarasvatī-satigam Pārvvatigam mi[gi]-l=enipa mahā-sati tat-patig=Ēchikabbe kula-vadhuv=ā-[dañ] ll [24*] Ā dāmpatige tanū-bhavan=ādam Śri-Kālidāsa-[dañdā]dhipan=āpādita-viśuddha-yaśan=utpādita-Chā-[lu]kyā-rāja-rājy-ābhuyadayam ll [25*] Anujātan=ā-dan=ātaring=Animishaguruv=enipa Niṁba-dañdādhipa-n=ātana tamman=ādan=avani-jana-vinutam Śri-Chiddarā-ja-dañdādhiśam ll [26*] Nayam=eseye negalda śakti-tra-yadoļ prabhu-śakti yesevavöl=esedam tat-pri-ya-tanaya[r]=mmūvaroļam nay-ānvitam Kālidā-sa-dañdādhiśa[m] ll [27*] Sale satyakke modal chalakke ne-le dharmmakk=armmam¹=āyakk=u(a)guindale birakke tav-a=r=gguṇakke kañi periping=ikke chāgakke tāyvolen=ēñinini-[ge ²māntanakke]³ guṛi chāturyyakke bīdikke⁴ ki-[rtti-latā-vallig=a⁵]darppu tān=enisidam Samgrāma-kañṭhi-[ravarām]⁶ ll [28*] [Tere]³yim kumbuva (ch)chhatramam bharade biñ-gu[nd=i]kki
77. [balpiñde sañ]³varip=am[t=u]rvv=ene Siṁhabhūpati-[gem=ā]³sāmantarum mañḍalēśvararum tappe kaļa[lda]
79. [rājya]³-bharamam kaikondu balpiñ samuddharis=i[lđ=u]³-[nna]ti Kālidāsa-vibhu[vi]ing=akkum peraing=akkumē ll [29*]
81. Adirada rājakam tiñada mañḍalam=ēñada kō-ṭe sādhyam=āgada dese kappam=iyad=idir=end=udi-na(y=a)nnada bhūpar=āld=adāmgaļa page[k=a]ryyan=āna-[d=abhi]mā[ni] [śa]raṇbugad=anyar=[ittu] kāñada nr̄ipar=illa
85. .sakam=achchariy=ādudo Kālidāsana ll [30*] Sata-tam Brāhmaṇa-tarppañam yajana-kāryyam dēva-
87. tā-pūje tat-pitri-samtānaka-tripti band=atithi-sa-

¹ This is probably a variant of the word arume.² The portion enclosed in brackets is restored from Ins. C. below.³ This is the same as māntanakke.⁴ This is a variant of bīdikke.

88. tkāram jagan-nūta-viśruta-naimittikam=endu sanda ni-
 89. gam-ānushṭhāṇa(na)mām=māḍal=ā kṛita-kṛity-ātmakan=i
 90. dharitrige pavitram tad-gṛihasth-āśramam ॥ [31*] Ā puṇya-ni-
 91. dhige vinayada rūpina bhāgyada pativratā-gu-
 92. ḥado=piṁd=ā paramēśvari-Sachig=anurūpiy=ena-
 93. 1 Rebbaṇabbe kula-vadhuv=ādaḥ ॥ [32*] Ene negalda gu-
 94. ṣ-ōttamana vallabheyol=paḍi yittu nōde Kā-
 95. mana Rati rūpino Harana Pārvvati pēmpino=ā
 96. Sarōjanābhana Siri puṇyado=dōre samān sa[ri]
 97. [tā]x=a[var]=appudakke mattina vanitā-janaringalo[lagēṁ]
 98. dorey=appare Rebbaṇabbeyoḥ ॥ [33*] Avargge ta-
 99. nūbhavan=ādām bhuvana-traya-vartti-kirtti-nīlayam
 100. bhū[mi]-stavaniyam gūṇa-gaṇa-vijita-vairi Gōvindarā-
 101. jan=ūrjjita-tējam ॥ [34*] Ātan=anujam jagad-vikhyātam Śri-
 102. [Bā]chirāja-dāṇḍādhīśam pātita-samasta-vir-ārāti-ba-
 103. laṁ Daṇḍanātha-Gōkuļa-pālām ॥ [35*] Besa-keyyada maṇḍa-
 104. [la]mām besa-keysidan=añjad=irddha ripu-bhūparan=am-
 105. jisidam nija-nṛipatige sādhisi koṭṭam sārvvabhauma-rājya-
 106. śriyam ॥ [36*] Baṭavat-Kuntaṭa-bhūmipariṅ=edaṛuv=atyu-

THIRD FACE.

107. [dvṛitta]ram kondu pan-daleyam tand=adaṭimge nā[ṇchi] manam=ikkal Chōla-Mā[lavya]-
 108. r=attal=Irūmgōlanan=itta Dhōranripanam benn=atṭi tām muṭṭi bāl-daleyam tanda-
 109. n=idēm pratāpaparanō Śri-Daṇḍa-Gopālakam ॥ [37*] Anujan=avargg=enisi Madhusū-
 110. danan=avani-Kali-kaṭamka-pam[ki]la-nānā-jana-yoga-janita-dōsham=avanitu-
 111. mām harisal=udiyisal=bagedindam ॥ [38*] Jana-nuta-Rebbaṇabbe paramēśvari Dēvakiy=ā[ge]
 112. sat-suṛij-jana-nidhi Kālidāsane yaśō-nīlayam Vasudēvan=āge nūtanam=a[va]-
 113. [tā]¹ram=āyt=adaṛin=i jagam=eyde pavitram=ādud=ent=ene Madhusūdanam [sucha]-
 114. [ritam Madhu]¹sūdanan=āgi puṭṭidam ॥ [39*] Anujātam Madhusū-daninge nuta-lilā-
 115. [Vāsavam Kē]¹savam vinay-āṁibhō-nidhi sat-sabhā-niṭala-paṭṭam [bha]ṭṭan=uttum[ga-ki]-
 116. [rtti-nidhānam budha]¹-bandhuv=artthi-janatā-Vairōchanam Rēchan=anya-narēindr-ōtkara-bhūmibhri-
 117. [t-kulisa-bhallaṁ]¹ mallan=end=int=ivarē ॥ [40*] Negalḍ=ēlu-Kuṭa-sailado=Suragiriṁdrām peimpā-

¹ The matter within brackets is restored with the help of Ins. C below.

118. [n=āldarinte] bhūri-gabhir-ābdhigal-ēlaŋol=mahimeyim Dugdh-ābdhi
pett=ante tanna gu[nam]
119. Dhātrige bhūshaṇaingal=ene tam=mutt-ēlbarol=tān=edal migil=
emb=ant=ire maimeyam
120. Madhuva-dāñḍādhiśvaram tāldi[dam] ll [41*] Nela[v=e]llam besa-
keyye Kuntala-nṛipālam kū[de]
121. kōndāde dōr-bbaṭamam biṭtan=id=ēlki pēṣare śatru-brātam=uttum-
ga-kirtti-la-
122. tā-vallari sutte dig-vaṭayamam lōk-aika-pālam dugundaleyam je.....
123. yam Madhuva-dāñḍādhiśvaram tālidakam ll [42*] Adirada bikarakka
mika pūṇigar=am-
124. je[le] gaṇdan=ittu bālada para-maṇḍalam tiṣada [**Ko**mkanam=iyada
Mālavam sa-
125. kaṭa-nṛipa .. d=irppam=al=irppa .. r=ad=irppa Kuṛumbakōṭe
pōgada pa-
126. gey=ill=adēm piridim bāhu-baṭann=aṭidante gaṇḍanā ll [43*] [Tiridu]
kritārtthara
127. jesa 't-ārtthi-jana biḍudiinge bīrī sain[tā]ta-do..... ja-nṛipāla-kul-ā-
128. tmakan=āndu kāṇḍun=itt=ara .. d=arāti-maṇḍalika.....bhūri-
bhū-
129. mig=achchariy=enis=itt=aden=ēṣida kā .. guṇam nuḍi nam
ll [44*] Patig=ēka-chchha-
130. tradin=pāliṣane vasu[dhe]yam bāhu-vikrāntadim chālita-Chōlam baṭit
-Āmdhram da-
131. liṭa-**Maṭayan**=unmi(mū)liṭ-Āngēśan=utpāṭita-Ponnāṭam vidāri-
kṛita-¹ Śaka-mahi-
132. pain dūshit-Ābhiran=uchchāṭita-[Dhāra]nāthan-astamgata-**Magadha**-
nṛipam Dāñḍanātha-
133. Trīṇētram ll [45*] Avaninātha[r*]kkaṭol sand=avani-vaṭayamam sār-
vvabhaumatva-
134. dimd=āldavar=ār=ār=emba pēṭveri Hari Raghutanayam Kauravam
Rāyakanṭhirava-
135. n=emb=i nālvar=int=i negaṭd=avaniparoḥ svāmi-sampattiyan
pettavarum nālvar=Gga-
136. rutmarī Pavanajan=Inajam Dāñḍanātha-Trīṇētram ll [46*] Vineyol=
eseda vara
137. kaiyyole bandadud=em[te] pesakam=illade bāy=vāyole bandad=
aintu [mā]-
138. [lpōm] taṭad=aṭad=aint=ā **Madhuva-dāñḍādhiśam** ll [47*] Podavi-
yoṭag=ellin=oppudam²=

¹ The epithet refers to the Musalman kings, generally. (*Ep. Ind.*, Vol. XII, pp. 18, 23, 44 ft.)

² This is the same as *oppodam*.

139. *iḍad=ārame kuḍada dānam=ikkada satraṁ paṭe(di) salisada dēvālayam=iḍad=aṛa-*
140. *vāṇṭage¹-[gō*]gaḥ=oḍave Madhusūdananarī ॥ [48*] Avaniśvar-ādhīpatigarī bhuvana-stutā=enipa*
141. *Madhuvarājamgam=adan=avanitaṭam=aṭiyade vaibhavadoḥ=sām-rājya-paṭṭa-[bhadrām]*
142. *paṭedām ॥ [49*] ☺ Ant=amēya-mahāniya-mahimanūm Kuntala-rājya-la-*
143. *kshmi-latā-vasantanūm [1] dur-mmaṇtri-maṇtra-nirata-riḍu-nṛipāla-lakshmi-samāka-*
144. *rṣhaṇ-aika-maṇtranūm | saṅkāla-rājya-kamṭak-ōtpāṭana-prachanda-dōrddāṇḍanūm*
145. *nija-bhuj-āsi-dhārā-jaṭa-pravāha-vāhini-vigāhita-viḍodhi-maṇḍalaṇūm |*
146. *Chāluκya-rāja-rājya-bhāra-dhaurēyanūm | sārvvabhauma-rājya-niyoga-*
147. *rāj-ādhyakshanūm | aśeṣha-dēśabhāshā-vibhava-kuṣala-vishama-vishaya-visha-*
148. *m-ādēśa-prēshaṇa-drāvaṇa-bhaṭṭaputrak²-ādhishṭhāyakanūm | Aśvapati-Ga-*
149. *japati-prabhṛiti-bhūmip-ānugraha-mahā-sandhivigrah-ādhipatiyūm Chā-*
150. *lukya-chakrēśvara-prasād-āsādita-yuvarāja-padavī-viṛājitanūm 1 a-*
151. *tiśayita-Mudrārākshasa-Cha[nī]kyā - Kāmandaka - Purandaraguru-prabhr̥iti-*
152. *mahā-maṇtri-maṇtra-prabhēdanūm 1 dvīsapati-niyoga-yoga-Yō(Yau)-gandha-*
153. *rāyaṇanūm 1 vidagdha-vidvaj-jana-maṇaś-chamatkāra-karaṇa-pariṇata-pratibha-*
154. *num 1 vipra-kuṭa-kuvalay-ānandakara-śarach-chaṇḍranūm Vā[rnna]s-ānvaya-Pura-*
155. *ndaranūm 1 Vaśishṭha-gōtra-varishṭhanūm 1 ā(a)sēvita-trivargga-viruddha-samsāra-sau-*
156. *[khyā]num 1 aśeṣha-jana-janita-hṛiday-ānanda-puṭakanūm 1 vikramā-*
157. *rjjita-viśuddha-kīrtti-Mandākini-pavitrikṛita-triṇōkanūm 1 enisida nijām-*
158. *ka-mālegaṇan=anvarttham=mādi Karṇāṭaka-sandhivigrahādhipati mahā-*

¹ Kittel's *Kanarese-English Dictionary* gives the form *aravantige*.

² The form *Bhaṭṭaputra* as a title occurs in the Bangarh Grant of Mahipāla I (*Ep. Ind.*, Vol. XIV, pp. 325 and 330). The corrupt form *Bhāṭṭaputra* occurs in the Baudh Grant of Raṇabhaṭṭajadēva; see *ibid.*, Vol. XII, pp. 322 and 324.

159. prachaṇḍa-danḍanāyakam **Madhuvaparasam** nija-janakan = eni-sida (◎)

FOURTH FACE.

160. Śrimat Kālidāsayya-da[ndanāyakam] pa-
 161. ramēśvara-dattiy = āge tāmbra(mra)-[sāsanam] bba-
 162. rasu paḍedu chaturv-Vēda-pārvāra-pāragama-
 163. r = enisida nāl-nūrvvarv = vipr-ōttamargge bharaṇam ge-
 164. yyal = abhinava-Brahmalōkam = id = eṁb = antu negalte
 165. vetta sakala-vasumati-taṭlakke taley = id = enisi
 166. negalda **Kuntaṭa-mahitaṭlakke** mukham = id = eṁb = ant = irdd = **A-**
 167. ḡalu-mūnūra[rkke] tilakam = arpp = ant = irdda mah-ā-
 168. [gra]hāram Nāgavāviyoḷ = anēka-janm-ōpārjjī[t-ā]-
 169. [tmī]ya-puṇya-pumjamumam nija-guṇa-gaṇ-ō-
 170. pārjjita-yaśō-latā-visāla-kandamumam akhiṭa-
 171. jagati-taṭlakke pratyaksham mādi tōṛuvante **Kaṭaka-**
 172. kamalārkka-vesara **Traipurushadēvara**¹ śāleyu-
 173. mām nij = ābhidhān-ābhirāmijitam = appa **Madhusūdan-ā-**
 174. [la]yamumam Rāmatīrtth-ābhirāmam = appa **Rāmēśvar-**
 175. ālayamumam-Rāmatīrtthamumam nija-dharma-kā-
 176. rit-ādhikāra-padavi-virājitan = appa śāleya [kaim]-
 177. [ka]ryyana(ma)m mādisi ghaṭikāsthānam = enipa śālege
 178. (◎) Svasti [1*] Samastabhuvanāśrayam Śri-prithvīvalla-
179. bha-mahārāj-ādhirāja[m] paramēśvaraṁ parama-bhaṭṭā-
 180. rakam Satyāśraya-kuṭa-tilakam Chāluky-ābharaṇam
 181. Śrimat-Traiṭokyamalladēvar pṛithvi-rājyam geyyu-
 182. tt = ire **Kandūru-nāḍa** rājadhāni [**Kōlū**]ra nele-
 183. viḍinoḷ Saka-varsha 980 neya Viṭambī-samva-
 184. tsarada Pushya-suddha-Chavutiyum Bṛihaspati-
 185. vāradand = Uttarāyaṇa-samkrāmaṇa-parvva-nimittam
 186. Traiṭokyamalladēvara kayyoḷam manneyam
 187. Ahīhaya-kuṭa-kamala-mārttaṇḍam kadana-pra-
 188. chaṇḍam bhayav = entud = eṁbam [kā]ryy-āvalāmbam nija-nā-
 189. māmka-mālikā-praśasti-sahitam Śrimat **A-**
 190. yyarasana kayyoḷam [bhū]miyam dhārāpū-
 191. rvvakam mādisikondu śāleyal = ōduva Vēdā-
 192. dhyāyigaḷ = innūrvvarggam śāstrādhyayigaḷ = ayva-
 193. dimbarggam tad-upādhyāyigaḷ 3 **Bhaṭṭadarśana-Nyā[sa]-**
 194. Prabhākara-vyākhyātṛigaḷ = mūrvarggam Vēdaman = ū-
 195. disuv = upādhyāyar-mmūrvarggam śāleya Sarasva-
 196. tibhaṇḍārigar = ārvvarggam = antu 257² mānasa-

¹ See Krishna Sastri, *South-Indian Images of Gods and Goddesses*, pp. 10 n, and 235.

² We have to read 267 since the actual comes to that figure. In the original, 5 is evidently an engraver's mistake for 6.

197. ra aśan-āchchhādanakkam jirṇn-ōddhāra-khaṇḍa-sphu-
198. tit-a-nava-sudhākarmmakkam gandh-ākshata-pushpa-
199. dhūpa-dipa-nivēdyakkam Traipurushadēvara
200. Śāleya parisha-māṇiyargge sarvva-na-
201. masyam=āgi koṭṭa key=Māṇikēśvarad=agālīm bāḍa[ga]
202. mattaru 1000 ā [ho]lām Nāgavāviya
203. [di]ggavigeya Aṛalūra eḍev=ā anada [ke]-
204. [la]ge Bhāṭṭadarśana-vyākhyātṛige mattaru 35 Nyā-
205. sa-vyākhyātṛige mattaru 30 Prabhākara-vyākhyā-
206. tṛige mattaru 45 Sarasvatibhaṇḍārige matta 30
207. Ghaṭikā-prahārige mattar 30 Pāñchikēśvarakke
208. mattar 45 Chāṇḍeśvara-Rebbamge mattaru 20
209. Rāmēśvara-sidila-Harikallagutti-pa[llā]m mirikirige
210. Māleya [Kām]tayyana mānya-mane i Rebba-Būva-
211. [mā]nyam mane 2 [ll*] Sva-dattam¹ para-dattam¹ vā yō harē-
212. [ta] vasundhara² 1 ³shashṭhirv-varsha-sahasrāṇi vishṭā(thā)yām
213. jāyatē kṛimih ll [50*] Bhāyi Bappāvi-Bha-
214. ⁴tṭargge keyi mattaru 20 mane i Śridhara-Shaṇamgiyargge
215. keyi matta 30 Mahōliyada nelan=ellām kāladiya-mattar
216. ..[ll]

TRANSLATION.

Verse 1. May the Lotus-navelled (Vishṇu), the Lord of the Lady of Prosperity (Śri-ramaṇi), the Lotus-born (Brahmā), the Lord of the Lady of Speech (Vāg-ramaṇi) and Śaṅkara, the Lord of the Daughter of the King of Mountains, who, through being the embodiments of the qualities of *sattva* (strength), *rajas* (force) and *tamas* (negation) respectively, form the cause of the preservation, creation and destruction of the world, grant our wishes!

V. 2. Of these, the Lotus-seated Ādi-Brahma (i.e., the First Brahma) who bore the hue of the beam of the young (i.e., tender) Sun, praised by the Dēvas and the Munis, flourished as the cause of the genesis of the entire Universe.

V. 3. The mind-born son of Brahmā was the unequalled one called **Svāyambhuva-Manu** whose lotus-feet were praised by all the Munis and who was famous in the entire Universe.

V. 4. Then flourished the son of that Manu, who was named **Mānavya**, who was holy in the three worlds and who was praised by the race of sages. From that Muni the members of that family are known as **Mānavya-sagōtras** (i.e. those who had the same *gōtra* as Mānavya).

V. 5. Then shone his son the unequalled **Hārita**. To him was born the five-tufted **Hāriti**, whose lotus-feet were praised by the world and who was famous in the three worlds.

¹ Read °dattam.

² Read °rām.

³ Read shashṭim.

⁴ Lines 214 to 216 are engraved at the bottom of the first face.

V. 6. His son was the famous **Chālukya** whose glory was celebrated by the entire world ; from him that family, the crest-wreath of the entire mankind, became (known as) the **Chālukya** family, praised by the world.

V. 7 Beloved (of all) was that dynasty, the head-jewel of all dynasties, (being) the delight (*nanda*) of the good (though) not the **Nanda** (family), (being) a collection (*kadamba*) of noble men, (though) not the **Kadamba** (family) and supported (*gupta*) by the whole earth, (though) not the **Gupta** (family).¹

V. 8 (Then) ruled over the earth, with sagacity, many (kings) born in that family, who were the home of courage, physical prowess, martial spirit, and munificence (and) the abode of the collection of liberal and heroic qualities.

V. 9. Many emperors, (born) in that family, (like) **Vishṇuvardhana** and **Vijayāditya** (who had) conquered (their) enemies and who possessed a collection of qualities, praised by the three worlds and were unconquerable, reigned the earth with fame.

V. 10. (Then) ruled the earth without difficulty, king **Satyāśraya** (and he) causing it to be said 'this is (verily) the **Satyāśraya** of the city of **Ayōdhya**', the name (of) Satyāśraya flourished afterwards in that Chālukya family.

V. 11. The unrivalled kings (of this dynasty) having laid (their) hands upon the frontal hair (*kuntala*) of the goddess of prosperity (*Śrī*) of other kings and brought her to their own country, their country has become famous under the name **Kuntala-vishaya**.

V. 12. While, that, the greatness of the Chālukyas, who flourished as such, was considered indescribable for any (one), they governed the earth by the power of the arm, the Peacock banner obtained from (i.e. by the grace of) the Enemy of Tāraka (viz. Kumāra),² the Varāha symbol got from Padma-lōchana (i.e., Nārāyaṇa), and the umbrella bestowed by the goddess Kātyāyani,³ shining for them.

V. 13. The glorious (king) Tailapa, who had great strength of arm, (was) the ornament of those Chālukyas (and) the universal monarch. The son of that king (was) the highly famous **Satyāśraya**. The younger brother of that king (was) Daśavarman. His son (was) **Vikramāditya**. His younger brother (was) king **Ayyaṇa**. His younger brother was the glorious king **Simha**.

V. 14. King **Jayasimhadēva** ruled the earth, causing it to be said that there was none irreducible (to him) by force, there were no people not considering him a refuge, and that there were no enemies to him, on the entire earth surrounded by the ocean.

V. 15. Does not (that) very **Chōla**, who, having opposed (him) in battle (and) measured strength (with him) and having planted (in triumph) his arrow while the people exclaimed 'this person (i.e. the Chōla) is a great adept'

¹ The author here makes a pun upon the expressions **Nanda**, **Kadamba** and **Gupta**, which were the names of the ancient famous dynasties.

² This deity is mentioned by the name **Svāmi Mahāsēna** in the copper-plates of this family.

³ The earlier copper-plates of the family mention her under the name **Kauśiki**.

said 'this (Jayasimha) was the only reputed warrior when he broke that arrow into pieces (with) his very sharp arrow and (simply) stood up without rolling me (on the ground in contempt) when I lay hidden from him'—speak of the greatness of the hero (i.e. Jayasimha) ?

V. 16. As if (the god) Vishnu took birth again so as to protect the earth, the illustrious Rāya-Nārāyaṇa, having been born as son to king Simha, (i.e. Jayasimha), shone (in the style of) Vishnu, being the lord of limitless and everlasting prosperity (*lakshmi*), (it being) said that in the greatness of supporting the four-bordered earth, (his) right hand became (equal to) the four arms (of Vishnu).

V. 17. King Traiḥokyamalla, having on that (i.e., the farther, viz. the northern) side, entered and burnt (the city of) Dhārā with determination, having on this (nearer, viz. the southern) side, penetrated and set on fire (the city of) Kāñchi, by the strength of arm which had (previously) captured Maṇdava and having killed the Chōla (king) in anger, brought his fresh decapitated head. Having raided on and burnt (the city of) Ujjayini (noted for its) rampart (*alurkka*),¹ (he) there bore the silver ball with pride, by the strength of his arm.

V. 18. If we did not highly describe, saying this much, by the strength of (our) mouth, the king's resoluteness, prowess, and (high) esteem, does not that very host of enemies that stole (its escape) finding no quarter whatsoever to go to, having (previously) praised (i.e. vaunted) (its own) resoluteness, having met and opposed (him) and having (finally) touched the ground as the forehead reeled (under his attack) at Kālūru, bespeak his glory ?

V. 19. Of Rāya-Nārāyaṇa, the word (was) such as knew no barrenness, the liberality (was) such as knew no miserliness, the purity (was) such as knew no embrace of others' women and the heroism (was) such as knew no taste (i.e. tinge) of fear.

V. 20. Do not the hand bereft of wristlets, the breast devoid of necklace, the eyes deprived of collyrium, the ear without the ear-ornament, the waist bare of girdle and the tender-leaf-like feet wanting in the anklet, of the wives of (his) enemies, by themselves, bespeak the heroism, the overpowering capacity, the daring and the prosperity of the king, (of) which I have not told the world 'such is it' ?

V. 21. Vira-Mārttandadēva (was one) who, by (his) single self, made to remain (i.e. saved) the lotus-forest, having overpowered the valiant persons when the powerful Chaulika, who praised the strength of (his own) men that, in (their sense of) superiority, assumed determination and roused (them) to attack, came with his army and having opposed him as the lion overpowers the herd of the wild elephants.²

¹ 'alurkka' means literally 'the act of enclosing.' Here it has been taken to mean the 'enclosure or rampart.'

² The reading in C below is *ikkida nīradavanam*. This would mean that 'Vira-Mārttandadēva put down, i.e., destroyed the gathering of clouds.' There is a pun here upon the word Mārtanda, which means 'the Sun.'

V. 22. **Ahavamalla**, who flourished thus, having, with diligence, guarded the earth by his command, so that the four castes did not abandon their respective rules of conduct, and, (he) having taken (it) (i.e. believed) that this (i.e. the Brāhmaṇa) caste, praised by the entire universe, was the best of all castes, the race of Brahmā prospered and grew in reputation (in virtue of his patronage given to it).

V. 23. In that nectar-ocean of the race of Brahmā shone **Gōvinda**, who elevated the people of the earth and who possessed unblemished prosperity and who was that very Gōvinda (*Kṛishṇa*) in beauty.

V. 24. **Echikabbe** became the chaste wife of her lord (Gōvinda), a great lady, superior to the Daughter of the Earth (i.e. Sītā)¹, to the Earth², to Arundhati,³ to Rati,⁴ to the virtuous lady Sarasvatī,⁵ and to Pārvatī.⁶

V. 25. To that couple was (born) the son, the glorious **Kālidāsa-Dandādhipa**, who achieved spotless fame and who founded the prosperity of the **Chālukyā** king.

V. 26. His younger brother was **Nimba-Dandādhipa**, who was said (to resemble) the Preceptor of the Dēvas. His younger brother was the illustrious **Chiddarāja-Dandādhiśa**, who was praised highly by the people of the earth.

V. 27. Of his three beloved sons shone (the most) Kālidāsa-Dandādhiśa (who was) endowed with gentleness, just as the lordly power (*prabhu-sakti*) shines forth among the three-fold power⁷ (of kings) so as for the political wisdom to excel.

V. 28. He, (who was entitled the) **Samgrāma-kaṇṭhirava**,⁸ was looked upon as the origin of wholesome truth, the abode of resolution, the beloved of virtue, the superior (place) for propriety, the natal home of heroism, the mine of (good) nature, the home of eminence, mother-like to liberality, the model of alertness and of dignity and the main trust (i.e. support) for cleverness, liberality and the creeper of fame.

V. 29. The greatness which, having taken on hand maintained with vigour, the burden of government, which had become dissolute, when those generals and vassals (*sāmantar*) proved false to King **Simha**, having with force placed (over him) a big stone under a closed umbrella from (behind) a screen so as to cover (and destroy him) and rise to power, befits the hero **Kālidāsa** (only) and does it befit another (so well)?⁹

V. 30. How wonderful is the splendour of **Kālidāsa** which has—so to say—no kings that do not dread (him), no province that does not give (tributes),

The clouds are probably compared to the elephants. Cf. the famous simile of Kālidasa in the *Meghaduta* ‘*mṛgaham=āśliṣṭa-sānumūvapra-kridā-parinātā-gaja-prēkṣaṇiyam dadarśa.*’

¹ Noted for devotion to husband.

² Noted for limitless patience.

³ Noted for great chastity.

⁴ Noted for incomparable beauty.

⁵ Noted for learning.

⁶ Noted for unswerving determination.

⁷ The three-fold power of kings consists of *prabhu-mantr-ōtsāha*, i.e., the power of ruling, deliberating and enterprise.

⁸ Means ‘a lion in battle.’

⁹ For an alternative rendering of the verse see *Mys. Arch. Rep.* for 1914-15, p. 47.

no fort that he has not scaled, no direction that has not been conquered, no opposition that does not (eventually) pay tribute, no hostility of the forts of kings that do not say ‘prosperity is mine’ (when favoured by him), no faithful person (i.e. follower) that does not endure (like) a veteran, in the hostilities at (enemies’) hiding places which have perished (consequently), and no foreign kings that did not find (mercy from him) having offered (tribute or homage) !

V. 31. While that blessed soul (*Kālidāsa*) performed the constant propitiation of Brahmans, the rites of sacrifice, the worship of deities, the gratifying invocation of the line of his forefathers, the entertainment of (all) guests that arrived and the observance of the sacred rites that were famous and celebrated by the world and (those rites) that passed current as occasional (ones), the stage of the house-holder became holy in this world (by his example).

V. 32. The wife of that Store of Righteousness (viz. *Kālidāsa*) was **Rebbanabbe** who, for good conduct, handsomeness, prosperity and chastity was such as to resemble that supreme goddess **Śachi** of old.

V. 33. If (we) look for a parallel to the consort of the noble person who flourished as such, Kāma’s wife, Rati, will appear equal (to her) in beauty, Hara’s (Beloved) Pārvati in sublimity (of character), and that (i.e. no less than) Padmanābha’s (love) Śrī in virtue. For (such as only) those (great ones) to be comparable to her, how (could) equals of Rebbanabbe be found among other women-folk ?

V. 34. Their son was the illustrious **Gōvindarāja**, who was the home of a fame that traversed the three worlds, who was glorified by (the) world and who vanquished enemies by (his) collection of (good) qualities.

V. 35. His younger brother was the illustrious general **Bāchirāja**, who was highly famous on earth, who vanquished the forces of all heroic enemies and who was a (*Krishna*-like) Protector of the cowherds, viz. commanders.

V. 36. He (i.e. Bāchirāja) reduced to submission the country that had not submitted, struck terror in enemy-kings that had not (previously) feared (anybody) and secured for his own king the glory of imperial sovereignty.

V. 37. Having killed the highly aggressive people that opposed the powerful **Kuntala** king and having brought the freshly decapitated head (of the enemy) so that the **Chōlas** and the **Mālavyas** were put to shame by his prowess and were disappointed of (their) hopes, and having pursued and reached on that (i.e. farther) side (king) **Iruṅgōla** and on this (i.e. nearer) side the king **Dhōra**, he brought their live heads (as trophies). What a valorous person (he is), this illustrious **Dandā-Gōpālaka** !

V. 38. Their younger brother was, for all purposes, **Madhusūdana** (*Vishṇu*), born as if to remove the entire sin born of the (promiscuous) admixture of several peoples defiled with the mud of the sin of Kali on earth.

V. 39. As if (it could) be said that the world-praised **Rebbanabbe** (being) like the great lady **Dēvaki** and **Kālidāsa**, verily the treasure for good and friendly people (being) like **Vasudēva**, the home of fame, a new incarnation

took place and thereby this earth has become pure, Madhusūdana (i.e. Vishṇu) took birth as (their son) **Madhusūdana**.

V. 40. These (following) were the (younger) brothers of Madhusūdana : **Kēśava** who was (verily) the famous Vāsava (i.e., Indra) in deportment, **Rēcha** who was (verily) the ocean of good conduct, the forehead plate of (the Lady of) the Assembly of the wise, the most excellent lord, the treasure-house of lofty fame and (a very) Vairōchana (Bali) to wise men, relatives and the mendicant world, and **Malla** who was the thunderbolt-like spear to the mountains of the groups of foreign kings.

V. 41. Just as the lordly Mountain of the Suras (i.e. the Mēru) achieved sublimity among the Seven famous principal mountains and just as the Milk-ocean attained to superiority among the Seven exceedingly grand oceans, General **Madhuva** achieved glory above his seven ancestors, excelling (them all) and being the foremost of them, so (as to say) that his nobility was like the ornament of the world.

V. 42. The General Madhuva, the sole protector of the world, obtained....while the whole world honoured (him) and the king of **Kuntala** joined (him) and praised the strength of (his) arms while the host of (his) enemies proclaim (his) ascendancy and the creeper of (his) exalted fame entwined the circle of the quarters (of the globe).

[Vv. 43 and 44 are much damaged. They seem to describe the exploits of Madhuva and incidentally refer to his subjugation of the **Konkāna** and the **Mālava** kings and Kuṛumbakoṭe.]

V. 45. Does not **Dandānātha-Trinētra** (i.e. Śiva among commanders) (i.e. Madhuva) protect the earth with the sole umbrella (of paramount authority) on behalf of his lord (i.e. the king) by the strength of his arm, (he) who has shaken the power of the Chōla, wiped out (of existence) the **Andhra**, vanquished the **Malaya** (king), uprooted the lord of the **Anga** (country), rent asunder the **Saka** king, disgraced the **Ābhira** (king), drove out (of his capital) the **Lord of Dhārā** and caused to set (i.e. to die) the **Magadha** king ?

V. 46. I shall (now) say who all among the departed kings ruled the entire earth with imperial glory. (These were) four namely: Hari, the Descendant of Raghu (i.e. Rāma), the Kaurava (i.e. Duryōdhana) and **Rāya-Kanṭhirava**. (And) those that obtained lordly prosperity at the hands of these famous sovereigns (respectively) were four, viz., Garutmān, the Son of the Wind-god (i.e. Hanumān) the Son of the Sun (i.e. Karṇa), and **Dandānātha-Trinētra** (i.e. Madhuva).

[V. 47 is much damaged and the reading very uncertain. It seems to praise the ready-handed charity and the prompt kindness of General Madhuva.]

V. 48. Are there anywhere on earth, residences not founded (in endowment) with prosperity, gifts not made, free feeding-houses not established, temples with due allowances not maintained and alms-shed¹ cows not endowed Madhusūdana ?

¹ 'Agāvāṇīge' is an alms-shed, especially a shed on the road-side in which water, butter-milk, etc., are distributed to way-farers gratis.—Kittel's Kan.-Eng. Dictionary. Cf. Tamil 'Agachchālai.'

V. 49. In prosperity, he (i.e. Madhuva) enjoyed the glory of imperial dignity without the world knowing (i.e. distinguishing) whether he was the Overlord of kings (i.e. the Chālukeyan monarch) or the world-praised Madhuvarāja.

Ll. 141ff. The Karnāṭa Controller of Peace and War, the great and fearful General Madhuvaraśa, who possessed such inestimable glory, who was (like) a spring to the creeper of the royal prosperity of the Kuntaṭa (king), whose one counsel was for the seduction of the prosperity of enemy-kings given up to the advice of wily ministers, whose arm was powerful in eradicating all the thorns (by the side) of the royal authority, who drowned the circle of (his) enemies in the stream of the water of the edge of his sword, who was the support for the weight of the government of the Chālukeya king, who was the king's superintendent of the services (employed) in the kingdom of the Emperor, who was the superintendent of the sons of learned men (i.e. intelligent young men) clever in the mastery of the languages of the several countries and employed for being sent and run on difficult (i.e. weighty) royal messages to troublesome provinces,¹ who was the great controller of peace and war, bestowing favours upon the Aśvapati, the Gajapati and other kings, who was glorious in the position of the junior king (*yuvārāja-padavī*) obtained by the favour of the Chālukeya Emperor, who could defeat the counsel of great ministers that surpassed (even) Mudrārākshasa, Chāṇakya, Kāmandaka and the Preceptor of Purandara (viz. Bṛihaspati) and such others, a very Yaugandharāyaṇa in the (efficient) employment of the seventy-two services,² who had a sparkling genius developed enough to strike the imagination of learned scholars with admiration, who was the autumnal moon giving delight to the lily of the Brahman community, the Purandara of the Vārṇnasa family, the most illustrious member of the Vasishṭha-gōtra, who did not pursue the pleasures of family (life) to the detriment of the three-fold objects of life, who created in all people the horripilation of heart-felt joy and who purified the three worlds with the Mandākini (i.e. holy Ganges) of (his) spotless fame achieved by his valour, having made the said string of his *birudas* true, the Karnāṭa Controller of Peace and War and the great and terrible General Madhuvaraśa, having caused a copper-plate grant to be written and having obtained (it) as a *paramēśvara-datti*,³ (in the name of) his father, the illustrious General Kālidāsayya, having for the maintenance of four hundred Brahmans, highly learned in the Four Vedas, in the great *agrahāra* (village) Nāgavāvi, which was like the forehead-mark to the (district of) Aṛalu Three-hundred which was as the face to the Kuntaṭa country, which was regarded as the head of the entire Earth, and which (again) was cele-

¹ It will also suit the context to amend the text here as *bhaṭa-putraka*, i.e., messengers and cheats or cheats of messengers, i.e., spies.

² In later inscriptions, e.g., the Kākatiya ones these are referred to as 'bāhattara-niyoga.' See also Ep. Carn., Hassan Dt., p. 377, No. 118.

³ Cf. Ep. Carn., Vol. V, p. 117, Vol. VII, p. 177, No. 130, text, l. 28f. This means probably the gift of the 'Paramēśvara' and is called so after the title 'Paramēśvara' of the Chālukeya king. For an analogy we have the other expression 'Chālukeya-Chakrēśvara-Brahmapuri.' The expression 'chakravarṭtiyalli kāruṇyam pañedu paramēśvara-dattiy=āgi occurs in Ep. Carn., Chital, p. 87, No. 41.

brated as the new Brahma-lōka, constructed the temple of **Traipurushadēva**, called **Kaṭakakamalārka** which, as it were, visibly manifested to the whole world the collection of his good fortunes acquired in several (previous) lives and the wide-spread root of the creeper of his fame achieved by the collection of his good qualities, the temple of (God) **Madhusūdana**, which was beautiful, (being called) after his own name, the temple of (God) **Rāmēśvara** (which was) handsome like **Rāmatīrtha** and (the sacred pond called) **Rāmatīrtha**, having arranged for the services in the institute which shone with the position conferred upon it by his charity, viz the Institute called **Ghaṭikāsthāna** —hail! while the Asylum of the entire world (**Samastabhuvanāśraya**), the illustrious Lord of the earth, the overlord of great kings, the Supreme Sovereign, His (excellent) Majesty, the forehead-mark (i.e. ornament) of the race of **Satyāśraya**, and the jewel of the **Chālukyas**, the gracious (king) **Traiļokyamalladēva**, was ruling the earth, from (his) residence at **Kōlūru**, the capital town of the **Kandūr-nāḍu**, on the holy occasion of the **Uttarāyana-saṅkramaṇa** (i.e summer solstice) on **Thursday**, the fourth day of the bright half of (the) **Pushya** (month) of the (cyclic) year **Vilambi**, corresponding to the **Śaka** year 980, having had, land (given) with libation of water from the hand of (i.e. by) (king) **Traiļokyamalla**, the *manne* (i.e. freehold), and land from the hand of the illustrious **Ayyaparasa**, who was possessed of the eulogy consisting of the string of names, such as the Sun to the lotus of the **Ahihaya** (Haihaya) family, the terrible in fight, the one who said 'what is fear like?' and the support for good deeds, gave (as a gift)—to be honoured by all, for the two-hundred scholars studying the **Vedas** in the institute, for the fifty-two (scholars) studying the **Śāstras**, (for) their three teachers, for the three expounders of the **Bhaṭṭadarśana**, **Nyāsa** and **Prabhākara** for the three teachers that taught the **Vedas** and for the six **sarasvatī-bhāndārikas** (i.e. librarians) of the institute (viz.) for the boarding and lodging of these 257 men in all, for the renovation and repairs and the fresh plastering (of the temple), for sandal and consecrated rice, for flowers, incense, lamps and for the food offerings (of the god),—to the respectable members of the assembly of the institute of (the) **Traipurushadēva** (temple), the field measuring 1000 *mattar* to the north of the ditch belonging to (the temple of) **Māṇikēśvara**—this land—35 *mattar* (of land) under the dam at **Agalūru** and the *diggavige* (lower cave) at **Nāgavāvi**, to the expounder of the **Bhaṭṭadarśana**, 30 *mattar* (of land) to the expounder of the **Nyāsa**, 45 *mattar* (of land) to the expounder of the **Prabhākara**, 30 *mattar* (of land) to (each) Librarian, 30 *mattar* (of land) to the Striker of the hours (**ghaṭikā-prahāri**), 45 *mattar* (of land) to (the temple of) **Pañchikēśvara**, 20 *mattar* of land to **Rebba** of (the temple of) **Chāndesvara**, one tax-free (*mānya*) house belonging to **Māleya Kāntayya** in the hollow (i.e. low-lying land) called **Sidila-Harakallagutti** at (the temple of) **Rāmēśvara** and two tax-free (*mānya*) houses to **Rebba Būva**.

Ll. 210ff. The usual imprecatory verse.

Ll. 212f. To Bhāyi Bappā-Bhaṭṭa (was given) land measuring 20 *mattar*

and one house; to Śridhara-Shaṅgi land measuring 30 *mattar* and all the land of Māholi¹ measuring *Kālaḍiya-mattar*.²

C.

This inscription consists of six faces of which the first four faces are engraved on the four faces of a stone set up inside one of the two ruined *mandapas* at Nagai. The record is then continued (fifth face) on the slab adjoining the same stone. The further continuation (sixth face) is engraved on the stone now set up in the open between this and the neighbouring ruined *mandapa*. Originally this last stone must have been set up close to the above-mentioned slab. Like Inscription B this also begins with the figure of a *chakra*. Though on the first face there are no symbols cut, yet on the top of the second face are carved the figures of the Sun, the Crescent, a dagger pointing upwards and a cow with its calf, in order from our left to the right.

The record as already remarked is almost a copy of Inscription B, except for three or four verses and the portion in line 231 onwards which being the additional portion of Inscription C is given at length below. The first verse in this record praises the Varāha-Viṣṇu before proceeding to praise Viṣṇu, Brahma and Śiva in the words of Inscription B. Again verses 42 to 44 and verse 47 of B are not repeated in C. The latter describes at length the temple of Madhusūdana erected by Madhusūdana alias Madhuvaraśa which is merely referred to in lines 173 and 174 of B. It is stated to have been embellished with a sky-scraping golden *kalaśa* (l. 232), with numerous sculptures on the pinnacles (l. 233), equipped with a theatre (l. 233, *nātya-sālā*), with a golden burnished Garuḍa-pillar (l. 234), the three-storeyed entrance-tower vying with Indra's *vimāna* in splendour (l. 235), a spacious building for the convenience of the Ēkadaṇḍi, and Tridaṇḍi (*sanyāsins*), *snātakas*, *brahmachāris*, *Hamsas*, and *Paramahamsas* for carrying on their respective (religious) observances, a school for the study of the Rīk, Yajus, Sāma and Atharvaṇa Vēdas with their thousand and odd *sākhās* and the *Vēdāṅgas* and a lofty *tōrana-prāsāda* and compound wall. There is no reference in this record to the Kandūr-nāḍu and its chief town Kōlūru where the king is said to have had his *neleviḍu* in Inscription B. The grant recorded in C was made by the king when he was making a temporary halt at Benneya-dāṇḍu. The expression *dāṇḍu* perhaps refers to a cantonment. After mentioning the king, his camp, and the date, the record proceeds to describe at length the feudatory Haihaya family in the following terms: In the race of Kṛitavirya, the lord of Māhiṣmati-paṭṭana, was born Lōka. His son was Eraga. His son was Śaiva-Lōka. His son was Kauravāditya. His son was Ānega (v. 51). His son noted for liberality was Andura-Chanda. His eldest son was Kali-Lōka; his younger brother was Aicha who was a *Gandaragāṇḍa*; his younger brother was the chief Bijja (v. 52). Of these, Aicha bore the sons: (1) Chanda, (2) Eraga, (3) Lōka, (4)

¹ This is probably the name of a locality.

² Evidently a land-measure of that name denoted by the king's foot.

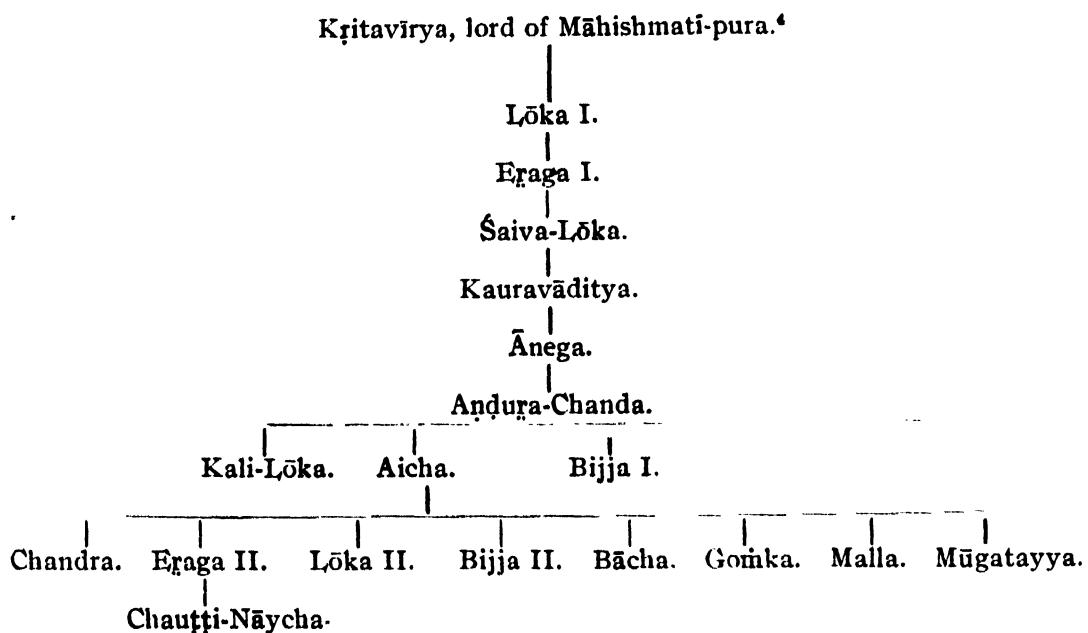
Bijja. (5) **Bācha,** (6) **Gomka,** (7) **Malla** and (8) **Mūgatayya**, these eight sons being famous like the eight Vasus (v. 53). Of these, Exaga had a son named **Chauṭṭi-Nāycha** (v. 54). This chief had the five great sounds, was a *mahā-maṇḍalēśvara*, was the lord of Māhishmati-pura, the Sun in the Ahihaya-kula (Haihaya) firmament and a devotee of the god Lōkēśvara. From the hand of this chief **Madhuvarasa** obtained land (for details see translation below) as *paramēśvara-datti* and *īsvara-datti* (l. 259). In this inscription Madhuvarasa is styled *mahā-sandhi-vigrahādhipati*, *mahā-prachaṇḍa-danḍanāyaka*, the Purandara (i.e. Indra) of the Vānasa family, *ayyaṇa-gandhavāraṇa*, the cause of the prosperity of the Chāluṣya power, *mahā-pradhāna*, *kaḍita-vergaḍe*, and *Kannada-sandhibivgrahi*. To Madhusūdana and his wife **Mālaladēvi** was born the chief **Kālidāsa**, noted for his deep culture and lofty heroism and styled *Sāmigrāmakanṭhirava* (l. 272). When the king Tribhuvanamalladēva (Vikramāditya VI) was ruling the earth from his capital at **Kalyāṇa-pura**, in the Chāluṣya-Vikrama year 10 (i.e. Śaka 1008), Krōdhana, on Bhādrapada-pūṇyame (full-moon) and Ādityavāra (Sunday), on the occasion of the sōma-grahaṇa (lunar eclipse), this chief who was also known by the name **Kāliyarasa**¹ (for whose titles see the translation) obtained land from the king and from the hands of the (local) Haihaya chief **Lōkarasa** and granted it for the benefit of the temple of the god Madhusūdana and the Four Hundred Mahājanas of the *agrahāra* **Nāgavāvi** founding the *tālakamganige* (l. 285). What the last expression means is not known. A land called the *kamganigeya-guḍdamānya* is mentioned in l. 317 of record C. It is not known if *kamganige* has any connection with the Tamil *kangāṇi*. This chief must be identical with the chief of this name who figures in Ins. A above. The god seems to have been called after Vānasānvaya-Purandara which was a title of Madhusūdana who was the father of Kāliyarasa and who built the temple (see ll. 240, 262, 284). In the Ahihaya (Haihaya) race was born a chief named **Lōka** (v. 58), who was a heroic subordinate of king Tribhuvanamalla. This chief is the same as the chief Lōkarasa mentioned above. He was known by the full name *Mahāmaṇḍalēśvara Lōkarasa* (l. 298) and the titles *arasaṅkāra* (*arasaṅkakāra*) (i.e. king's champion) (v. 60), and 'the lord of Māhishmati-pura' (l. 297). He was ruling over the (districts) **A[ll]alu Three Hundred** and **Miriti Three Hundred** as *bīlānuvritti* (l. 299). From his hands the chief Kāliyarasa received, as gift with libation of water, and presented, black land measuring 320 *mattar* and *galdu* land measuring 4 *mattar* in the *dasavandha-guḍdemānya* land belonging to himself, some land for a flower garden for the god, and a house site of 3 *nivēśanas* (ll. 300 ff.). This with the previous gift of 725 *mattar* of black land and 6 *nivēśanas* of house site together made up 1045 *mattar* of black land, 50 *mattar* of *galdu* (wet) land, 2 *mattar* of garden land and 8 *nivēśanas* of house-site. For the distribution of this land by gifts, see the translation,

¹ In the Sudi inscription of Trailokyamalla (Sōmēśvara I) dated Śaka 973, Kālidāsayya is referred to as the *mane-vergaḍe* (Palace Controller) of the king; see *Ep. Ind.*, Vol. XV, pp. 78, 80. This is evidently the grandfather of this Kāliyarasa.

below (ll. 309 ff). The Brahman chief Nāraṇayya-Nāyaka, who was holding the position of the Great Minister (*mahāmātya*) and Commander (evidently under the same king) is stated to have caused to be constructed the *sāla* of Traipurushadēva, the Rāmēśvara temple, the Rāmatirtha (pond), and the Madhusūdana temple. It is perhaps to be understood that this chief was in immediate charge of the construction when it took place under the bounty of Madhuvarasa and his son Kāliyarasa. The sculptor (*kalukutige*) Nāgōja who was a master in the art of engraving (*kandarana-vidyādhīrāja*) and who was a servant at the feet of Nāraṇayya-Nāyaka incised the record. Then follow the usual invocatory and imprecatory verses. At the end in line 347 is found the expression ‘*rāja-rakshitam dharma [m]*’ signifying thereby that ‘this charity is protected by the king.’¹ This expression is not generally found elsewhere in inscriptions in this context.

The genealogy of the Chālukyas given in these records is almost the same as that given in the *Bombay Gazetteer* (Vol. I, Pt. II, table opp. page 428). But Dr. Fleet does not notice the surname or title of ‘Rāya-Nārāyaṇa’² applied in our records to king Trailōkyamalla. From v. 46 of Inscription B we learn also that the king had the other title ³‘Rāyakanthīrava’ (i.e. a lion among kings).

The genealogy of the Ahihaya (Haihaya) chiefs mentioned in Inscr. C may be set down thus :—



From inscriptions B, C and D the following genealogical table of the Vānasa family of hereditary ministers can be made out :—

¹ See *Ep. Carn.*, Vol. V (Pt. I), p. 482, No. 203, last line.

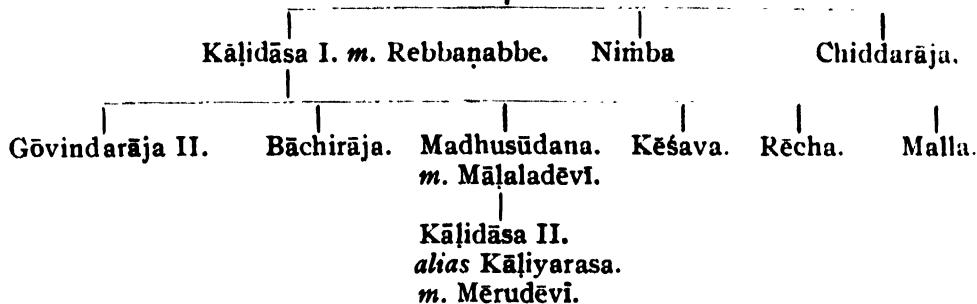
² A place called Rāya-Nārāyaṇapuri is mentioned in an inscription of Vikramāditya VI: see *Ep. Ind.*, Vol. XIII, pp. 47 and 56.

³ For the archaic / changing into / by the time of Vikramāditya VI see *Ep. Ind.*, Vol. XVIII, p. 132.

⁴ Regarding Māhishmati-pura, see *Ind. Ant.* Vol. LI-217 and *J.R.A.S.* 1910-867.

THE VĀNASA FAMILY OF THE VASISHTHA-GŪTRA.

Gōvinda m. Ēchikabbe.



Unlike Ins. B, C marks at the beginnings of certain verses their meters, e.g. v. 12 of B which is v. 13 of C is marked as *Vṛittam* (l. 42) and *Kamda* in l. 91. By mistake Ins. C uses in v. 13 the singular predicate *āldam* for *āldar*. In l. 50, C wrongly has *°bhauman=nṛipam* for *°bhauma-nṛipam* of l. 27 of B and *tam-nṛipa-sūnu* for *tan-nṛipa-sūnu* and *visṛita* for the *visṛuta* of B. The other differences in **orthography** and **vocabulary** noticeable between these two allied records which are removed from each other only by a space of four years are shown in the following list :—

<i>Ins. B.</i>	<i>Line.</i>	<i>Ins. C.</i>	<i>Line.</i>
sāṁtāna	9	santāna 17
ātana	10	
Hārita	10	Harita (this is by mistake ; meter requires Hārita) 20
śikham	11	sikhari 22
°ōttamīsam	13	°ōttamīśāni 25
°āvatamīsam	15	°tāmīśāni 28
vamīsam ¹	15	vamīśām 29
tala	15	talā 29
ālda° ..	.. 18, 19, 26	ālda° ..	.. 34, 37, 49
esale	20	esava 39
kain-idi	22	
pesan=vvetta	23	°vitte° 44
°unnati	23	°onnati 45
Padmalōchana ..	.	24	Padmajōdbhava 47
vikrānta	26	vikrānta 50
Dasavarmma	27f.	Daśavarmma 53
taļadoļ	29	°doļu 57
āldam	30	āldam 56

¹ The original Sanskrit form *vamīśā* is preserved in B. in *Samāsa-padas*, e.g., *vamīś-āvajāmīsam* and *vamīś-jar* (l. 15).

<i>Ins. B.</i>	<i>Line.</i>	<i>Ins. C.</i>	<i>Line.</i>
idirchchi ..	30f.	idirchchi ..	59
nān-oļiyal=uṭṭa ..	32	nā[ṇ=a]liyal=uṭṭu ..	61
°gaṇa-vikhyātaṇam ..	33	°galōda pūraṇa ..	62
pēlanē ..	33	pēdanē (mistake for <i>pēla</i> °)	63
°geyavōl ..	34	°geyvavōl ..	64
tāldida ..	35	tāldid° ..	65
sāsvata ..	36	sāsvata ..	66
dōr-bbaladim ..	38	dōr-vvaladim ..	69
Kamichi ..	38	Kampi (wrongly for Kamichi) ..	69
ārddutipi ..	38	ālduripi ..	69f.
°eydi bāy-vala° ..	41	°eyde bāy° ..	74
b a ḥ n i s a d = i r d d e l = aṇṇa-chala° ..	41	b a ḥ n i s a d = i l d u d = aṇṭhavala° ..	74f.
°tale suttal=nele porddal= paṛe Kālūṛal=nelāin ṛembudō ..	42	tale guttalū nele pōgi pōld =eleve Kkālūṛalu ne-	
vrātamēm ..	43	lañi buvō ..	75f.
anya ..	44	vrātamēm ..	77
janadoł susil° ..	45	aīnya ..	79
adaṭan=° ..	46	janadoł=susil° ..	79
°oḍave tāve pēlave ..	47	adaṭin=° ..	81
birōdi ..	47	virōdhi ..	82
peñdira ..	47	peñdera ..	82
kattāl ..	49	kattāl ..	85
konḍād=idurkkoł=enisida	50	konḍādīdud=ā janisida ..	86
Chaulikam ..	50f.	Ch[ā]lika° ..	87
chatur=bbaladim band= udde vanya ..	51	chātūr-vvalidim bamd= odđe vanya ..	87
pokkante ..	51	pokkarinte ..	88
p o k k = ē kā m g a d i n d = ikkida ..	52	p o k k = ē kā m g a d i m d =ikkida ..	88f.
nīraja-vanam ..	52	nīrada-vanam ..	89
°enesum ..	56	=enasum ..	93
uddhata ..	59	udhṛita (for uddhṛita) ..	95
svīkṛita ..	59	śvīkṛita ..	96
avani-jana ..	67	abhijana ..	103
tanaya° ..	70	taneya° ..	106
modal ..	71	modalu ..	108
tāy-volen° ..	73	tāy-volan° ..	111
varip=antu ..	77	varip=antu ..	116

Ins. B.

Line.

idir=endu ..	..
śaraṇbugar° ..	..
rūpinoḥ ..	..
=appudakke ..	..
bhuvana-traya ..	..
īrddha ..	..
°ikkal Chōla ..	..
Kēsava ..	..
pettante ..	..
°edal migil° ..	..
chhatradin=pāliṣa° ..	..
vikrānta ..	..
Saka ..	..
dāñḍanātha ..	..
°loḥ sand° ..	..
āldavar ..	..
avaniparoḥ ..	..
maṇḍala ..	..
vishama-vishaya ..	..
Mudrārākshasa-Chāṇikya	151
dvisaptati ..	..
Yōgandharāyaṇa ..	..
ānandakara-śarach° ..	..
Vārnasa ..	..
Purandara ..	..
lōkanum=enisida ..	..
anvartham=mādi ..	..
Śrimat Kāli° ..	..
dattiy=āge ..	..
sāsanam bbarasu paṭedu ..	..
pārāvāra-pāragamar ..	..
i r d d a m a h - ā g r a h ī - rain Nāga° ..	..
kandamumam akhiṭa ..	..

Ins. C.

Line.

idir=eindu ..	..
śaraṇbugad° ..	..
rūpinoḥ ..	..
=appodakke ..	..
bhuvana-ttraya ..	..
īlda ..	..
°ikkal=Chōla ..	..
Kēśava ..	..
pettamite ..	..
°edal=migil° ..	..
chhatradini pāliṣa ..	..
vikrānta ..	..
Saka ..	..
dāñḍanātā ..	..
°loḥ=sand° ..	..
āldavar ..	..
avaniparoḥ ..	..
maṇḍala ..	..
viśama-viśaya ..	..
M u d d r ā r a k s h a s a - Chāṇikya ..	..
dvāsaptati ..	..
Yaugandharayāṇa ..	..
ānaṁdakara-saraś- ..	..
Vārṇasa ..	..
Puramīda ..	..
lōkanum=enisida ..	..
anvartham=mādi ..	..
Śrimat-Kāli° ..	..
dattiy=āgi ..	..
sāsanam barasu paṭedu ..	..
pārāvāragar ..	..
īlda dharāṅgana-kuchi- āgrahāram=enisuv= agrahāraṇ Nāga° ..	..
kandamumman akhiṭa ..	..

This inscription is a composite record registering the grants made in the reigns of Trailōkyamalla and Tribhuvanamalla. The former is dated in Saka 984, Śōbhakṛit, Pushya, Tuesday the sixth tithi of the second fortnight uttarāyaṇa-saṅkramāṇa. Saka 984 corresponded to Śubhakṛit and not to Śōbhakṛit. In the former year Pushya ba. 6 fell on a Tuesday and coincided

with the *uttarāyaṇa* (i.e. Makara)-saṅkrānti. The date corresponds to Dec. 24, A.D. 1062. In Śōbhakrit, Pushya ba. 6 fell on Monday and did not correspond to *uttarāyaṇa-saṅkrānti*. The second grant is dated in the Chālukya-Vikrama year 10, Krōdhana, Bhādrapada, full-moon, Sunday, lunar eclipse. The year corresponds to Śaka 1008. In Krōdhana, Bhādrapada-*pūrṇimā* fell and ended at '51 on Saturday and not on Sunday. The gift must have actually been made on the Sunday following the night (of Saturday) on which the eclipse occurred. Taking Sunday as the day of the actual gift the date would correspond to Sept. 7, A.D. 1085.

Among the places mentioned in the inscriptions B and C Dhārā and Kāñchi are too well-known. Aṛalu mentioned in the form Alālu in Ins. C, the headquarters of the district of that name has not been possible to identify. It is probably identical with Aṛalūru mentioned in Ins. B (l. 203) as in the vicinity of Nāgavāvi, in which case it must be looked for near Nagai. So too Kandūr the head-quarters of the *nādu* of the name. Maṇḍava may be the place Māṇḍvi on the Vaitarṇā in Koṅkan.¹ It is also possible that this was the Maṇḍapa-pura (Māṇḍu) the capital of Mālwā.²

The Rāmatīrtha mentioned in l. 174 of Ins. B may be the place of that name mentioned in Ushavadāta's inscription at Nasik³ where the king founded certain benefactions. Certain scholars have made much of the fact that Amarasiṁha does not mention Rāma as an *avatāra* of Vishṇu in his *kōṣa* and that his omission suggests that the worship of Rāma might not have been known by his time. But this inference loses support from the mention of a *tīrtha* sacred to Rāma in the time of Ushavadāta. In the early centuries of the Christian era we meet with the names Rāmadatta (Rāmadatta).⁴

TEXT.¹

- | 231. | Rāmē- |
|--|--------------------------------------|
| 232. śvar-āleyu(ya)mumari | Rāmatīrtthamuman=adabhr-ābhra-lagna- |
| vibhr-ājīt-ōttuminga-sauvarṇna(ṇṇa)-kaṭa(la)sā(śa)- | |
| 233. viṭa(la)sitamum = anēka - kūṭa-kōṭi - viśāla(la) - sā(sā)la(la)bhamjikā - | |
| ramjitamum nāṭya-śāl(1)-āla(la)m̄kri(kri)- | |
| 234. tamum śumbhat-syā(ch-chhāta)kumbha-Vainatē[ya]-sthām(stām)- | |
| bhamum=Amararāja-rājad-vimān-ānukāriya- | |
| 235. ppa mūḍu-neleya bāgilvāḍamum=ēkadaṇḍi-tridaṇḍi-snātaka.... | |
| brahmachāri-ha[m]- | |
| 236. sā(sa)-paramahāmśa(s-ā)nushṭhāṇa(na)-bhavanamum | Rug(Rig)- |
| Vajus-Sām-Ātharvvaṇ-ābhidhān-ady-anēka-śā- | |
| 237. khā-sahasra-Vēda - Vēdāṅga - paṭhana-maṭha - virājitamum=utturinga- | |
| tōraṇa-prasāda-prākā- | |

¹ *Bom. Gaz.*, Vol. I, Pt. II, p. 65.

² *Ep. Ind.*, Vol. XIII, p. 239 and fn. 1.

³ *Bom. Gaz.*, Vol. I, Pt. II, p. 148.

⁴ *Ep. Ind.* Vol. X—App. No. 1058. The Rāmāvatāra is mentioned in a Mahabalipuram inscription in the Pallava-Grantha characters of about the 7th century A.D.; see *A.S. Memoir*, No. 26, p. 5.

¹ From the ink-impression supplied by Mr. Yazdani.

238. ra-samanvitamumapp-ātmiya - nam-ōddāma - sōma-maṇḍaḷ(l)-Ākhaṇ-
daḷa(la)-shundāla(śundāla)-diṇḍīra-
239. khaṇḍa-pāṇḍura-pratimamapp=i ma[hā]-māṇik[y*]a-Śri-Madhu-
sūdanadēv-āyata-
240. namari tat-pura-madhyadol=mādisi ॥ Svasti [11*] Samastabhuwan-
āśrayam Śri-Prithvi-
241. vallabha-mahārāj-ādhirāja paramēśvara-paramabhaṭṭārakam Satyā-
śraya-ku-
242. la(la)tiḷakam Chālukyābharaṇam Śrimat-Trailōkyamalladēvara-
(ru) vijaya-rājyam=uttar-ōttar-ābhi-
243. vṛiddhi-pravarddhamānam=āchaṇḍr-ārkka-tāram sukha-sat-kathā¹-
vinōdadim rājyaṁ geyyu-
244. ttam=ire Beṇne(nñe)yadaṇḍina palavum devasada=ppayaṇaviḍino
Saka-varisha (rsha) 984 neya Šō-
245. bhakṛit-samivatsarada puṣya(shya)-bahula 6 Māringalavāradand=
uttarāyaṇa-samkrānti-parvva-nimittadim
246. Śrima[t*]-Trailōkyamalladēvara kayyalu dhārā-pūrvvakam=āgi
paḍedu ll (◎) ll Esedaiṁ Māhi-
247. shmati-paṭṭāna-pati-Kṛitaviryy-ānvavāy-ōdbhavam Löka-Samart.
tham tat-tanūjai negaḍ= Eragan=avam-
248. g=ātmajaiṁ Sai(Śai)va-Lōkam [1*] pesarin tat-sūnu mān-ōnnatan=
atichaturaiṁ Kauravādityan=ātame su-
249. tam vikhyātan=app=Ānegan=avana magaiṁ dāna-Kānīna-kaṭpaṁ
ll [51*] Aṇḍura-Chandan=emban=avan=agra-su-
250. tam Kalilōkan=ātanīm Gaṇḍaragaṇḍan=Aichan=avanīm kīḍiyaiṁ
vibhu Bijjan=urvvarā-maṇḍala-samstuta-(t) Tripu-
251. rush-ōpamar=ant=avaralli bhūmibhṛin-maṇḍanan=Aichabhūpatige
puṭṭidar=abdhi-gabhirar=ātmajar ll [52*] Chanda-
252. nanimidun=app=Eragabhbūpati Lōkanṛipālan=urvvarā-vanditan=
appa Bijjana-[ya](nu)m vibhu Bāchan=anūna-
253. dāni [Gom]kam dayaśāli Mallan=iḍa[ra]m toḍaḍ=amjada Mūga[ta]-
yyan=enendupud=eṇbarum taṭedar=ū-
254. rjjita-rāja-Vasu-prasiddhiyam ll [53*] Kamdhām ll Avarolag=E[ra]ga-
nṛipālāing=avatarisida puṇya-mū-
255. rtti kirtti-viṭāsam kavi-kaṭpa-bhūrahām pārtthiva-Pārtthām Chau-
ṭṭi-Nāychan=aśa(sa)driśa-mahimām ll [54*] Gadyam ll
256. (◎) Svasti [1*] Samadhigata-paṁcha-mahā-śabda-mahā-maṇḍaleśva-
ram Māhishmati-pura-var-ēśvaran=Ahīha-
257. ya-kuṭa-kamaṭa-Mārttaṇḍam kadana-prachāṇḍam śauryya-āvalam-
bam bhayav=entud=embariṁ Lōkē-
258. śvaradēva-pāda-paṁkaja-bhramaram-nām-ādi-samasta-praśasti-sahi-
tam Śrimat(ch)-Chauṭṭi-Nā-

¹ The variant reading usually found in inscriptions is samkhathā².

259. **ycharasana** kayyoḷam dhārāpūrvvakam-āge pañedarinta paramēś-
vara-dattiyum-īśvara-dattiyum-ā-
260. ge ll Gadyam ll (◎) Svasti [1*] Samadhigata-pañcha-mahā-śabda-
mahā-sandhivigrahādhipati mahā-
261. pracham̄da-dam̄danāyakam vibudha-vara-dāyakam.....
262. pratipanna-Mam̄daram **Vāṇasy-anvaya-Puram̄daram** ripu-ghaṭā-
kēsari.....
263. pañdisavaṇam¹ Jaya-Lakshmi-ramaṇam Vir-āṅganā-vāsam visaṭa-
[va]kuṣan²=ayyana-gandha vāraṇam **Chālukya-**
264. rājy-ābhuyuda-kāraṇam-nām-ādi-(sama)samasta-prasasti-sa h i t a m
Śriman-mahā-pradhānam keḍi-³
265. ta-vergaḍe Kannada-sandhivigrahi dāṇḍanāyakam **Madhuvaṇarasam**
Nāgavāviya Rāvūr-eḍe-vo-
266. ladoḷ=biṭṭa kāla-mattar=aynūrum=Alagūl-eḍeya-padiṁ nal-
267. voladalu biṭṭa mattar=innūr-irpatt-aydu amit=eraḍum sthaṭada
kāla-mattaru 725 mane-nivēśana 6
268. dēvara nivēdyakke tamma daśavandhada galdeyolage nīr-nnelam
galde mattaru 2 tad-anantaram ll (◎)
269. (◎) Vidhu-kirtti-dāṇḍanāyaka-**Madhusūdanam**=agra-sūnu sāhitya-
kaṭā-nidhi vikrama-Trivikra-
270. man=‘adharikṛita-Manu-charitan=anaghan=Āhavamallam ll [55*]
Vṛittam ll Ādyam=ā Madhusūdanaṁgam=amaṭa-
271. Śri-Rugmi(kmi)nidēvigam Prādyumna-prabhu puṭṭuv=ante tane-
(na)ya[m*] Śri-**Kālidāsam** par-ābhēdyam **Mālaladēvi-**
272. gam Madhuva-dāṇḍādhīśvaraṁgam jay-āpādyam puṭṭidan=aprataṛ-
kya-mahimaiṁ saṃgrāma-kamīṭhiravam ll [56*] Kam ll
273. Sādhisidam nelana[m*] Hima-bhūḍharadim Sētuvarēgam=Udayadīn
=Aparāmbhōdhivaram nija-patige yaśo-
274. dhavalam Kālidāsa-dāṇḍādhīśam ll [57*] Kēvaṇadoḷ=nāyaka-maṇi-
tiv=irppavol=ubhaya-rāya-che[m]koḷva dharitri-vallabhan=ara-
275. maneyoḷ=tiv=īḍam Kālidāsa-dāṇḍādhīśam ll [58*] Gadyam ll Svasti
[1*] Samasta-bhuvan-āśraya-Śri-pri(pri)thvi-vallabha-mahārājā-
276. dhirāja-paramēśvara-parama-bhaṭṭārakam **Satyāśraya-kuṭa-tilakam**
Chālukya-ābharaṇam Śrimat-Tribhuvanama-
277. lladēvara vijaya-rājyam=uttar-ōttar-ābhivri(vri)ddhi-pravarddhā-
mānam=āchandr-ārkka-tāram **Kalyāṇapura-vīḍino-**
278. l=sukha-sat-kathā-vinōdadim rājyam geyyuttam=ire Śrimach-
Chālukya-Vikrama-var(i)sha 10 neya Krōḍhana-saṁva-
279. tsarada Bhādrapada-puṇna(ṇṇa)me Ādityavāradamdu Sōma-graha-
ṇada parva-nimittam [1*] Svasti [1*] Samadhigata-pañcha-mahā-

¹ This stands for the Sanskrit *pratiśravanam*.

² This expression is the corrupt Kannada form of the Sanskrit *viśāla-vaksha*.

³ Read *kadita*.

* The letter *hri* is inserted below the line.

280. śabda - mahāsandhivigrahādhipati - mahā - prachanda - daṇḍanāyakam
vairi-nāyakam sāhitya-vidyā-vitarkkari kataka-
281. kamal-ārkkam kāryya-Bṛihaspati guna-ratna-payash(h)pati sāhasa-
Vainatēyam satya-Rādhēyam Vānasa-rājaham-
282. sam Vāk-satī-karṇ(n)-āvataṁsam samgrāma-kaṇṭhiravann=ubhaya-
baļa-munn=irivan=ari-ghaṭā-kēsari sāhasa-Murāri Chālukyā-rā-
283. jya-samuddharanam=ayyana-gandhavāraṇam-nām- ādi-samasta-
prasasti-sahitam Śriman-mahā-pradhāna-ku(ka)dita-verggade
Kannada-
284. sandhivigrahi daṇḍanāyakam Kāliyarasan=agrahāram Nāgavāviya
Vānas-ānvaya-Purandara-va(ve)sara Śri-Ma-
285. dhusūdanadēvarggam=alliya Mahājanam Nāl-nūrvvarggam Ta-la-
kainganigeyam pratishṭaiṁ=mādi tri-bhōg-ābhyanītara-
286. siddhiyim sarvva-namaśya(sya)m=āge Śrimat-Tribhuvanamalla-
dēvara kayyalu dhārā-pūrvakam=āge paṭedu ll ☺ ☺ ☺

ON THE STONE IN THE OPEN SPACE BETWEEN THE TWO RUINED MĀNDAPAS.

287. Śrimad-Ahihaya-kul-āmbara-Sōmam sāmigrāma-Rāman=uddha-
ta-Bhima[m] bhima-bhujam Jaya-lakshmi-dhāmarū vinamita-sama-
sta-lōkam ll [58*] Avan=avanata-bhū-bhuvanam Bhavabha-
va-vikraman=a-
288. tuļya-sāhasan=amṛitārṇna(rṇa)va-tāra-hāra-Hara-hāsa-visudha-
spha-
289. ṭika-kirtti kirtti-vilāsam ll [59*] Vṛittam ll Arasam ūrī-sārvva-
bhaumam vibhu-Tribhuvanamall-āvanivallabhām bhikara-śau-
ryyam nōde Kalyāṇado[!]=a]dhika-baṭam ballidam Bhārggavam
sand=arasamīkā-
290. r-ādyan=emb=i birudin=adaṭanaing=ēṇū(ṇu)!=ā Barmmanam
durddharanam ko-
291. nd=ainga-da(dha)rīmmam=ati-bhuja-vijaya-śrīkanō Lōkabhūpam ll
[60*]
292. Svasti [1*] Samadhigata-paincha-mahā-śabda-mahāmaṇḍaleśvaram
Māhishmati-pura-var-ēśvaram-nām-ādi-samasta-pra-
293. sasti-sahitam Śriman-mahāmaṇḍaleśvaram Lōkarasa-
294. n=A]alu-mūnūru Mīṛiti-mūnūrumam bi]-ānuvṛitti-
295. yim rājyam geyyuttam=iral=ātana kayoḷam dhārā-
pūrvvakam=āge paṭedu tamma daśavandhada gudde-mānya-
dal=biṭṭad=ayi-kāla-mattaru mūnūr-irppatt=āmkadoḷam
296. mattaru 320 galdu-mattaru 4 dēvara pūjage Bhivago-
dim baḍegana pūdōṇṭam mattaru 3 ā pratibaddhada ma-
297. ne-nivēśana 3 ant=eraḍum paryyāyada mūḍum sthaṭa-

306. da nelam kāla-mattaru sāsirada-nālvatt-ayd = arīkadojām
 307. kāla-mattaru 1045 nīr-nnelam galde-mattaru 5[0]
 308. tōṁṭam mattaru 2 maneya-nivēsana 8 ge
 309. Biyahadīngalu-voladalu Jannaya-Bhaṭṭopādhyāya-
 310. rgge kāla-mattaru 50 Brahmapuri-Dōṇaya-Bhaṭṭargge
 311. matta 30 Dēcheya-Shaṇamīgeyargge matta 20 dēvara.
 312. yum samje-maṭhadalum purāṇam bādiſuva Purāṇa-bha-
 313. ṭargge mattaru 40 jīrṇnōddhārada besakke kolchan = uṇḍu-māḍu-
 314. va kalukuṭige-vōjugaļu nālvargge matta 50
 315. Maduvaṇa piriya kammatadalu Nāraṇayyanā[ye]-
 316. kārgge mattaru 60 dēvara ghaṭigeya māṇigaļu nālva-
 317. rggam mattaru 50 kaṅgaṇigeya guḍde-mānyadolage Gundā-
 318. ya-Shaṇamīgige matta 15 Dēvaṇa-Vāsudēvaru śishya-
 319. rgg = endu paṭedu Dodeya-Shaṇamīgige koṭṭa matta 15 Ru[pa]-
 320. Shaṇamīgige matta 15 antu sāsanada naṭeva mattaru 345 [I*]
 321. Guṇa-sāsanadim brahmacharya-nakta-bhōjanam = adhassa(śśa)yā(ya)-
 322. nadim dēvaram pūjisuva dēhārigaļ = irvvarggam matta 48
 323. nivēdyaman = aduva bhāṇasegege mattaru 9 kāpina ghaṭi-
 324. yāraļu mūvarggam mattaru 45 tri-kāla-bhōgam māḍu-
 325. va pālavigaļ = irvvaru maddalikāraļu nālvarggam mattaru [8]o
 326. hāduva samudāyar = eraḍarkkařam mattaru 60 pātrav-e-
 327. raḍarkkařam matta 40 kambhada-[sū]leyar-nnālvarggam matta 36
 328. sunnav = esadavariṇge haṭīngalu-voladalu mattaru 12
 329. aintu guṇa-sāsanada kālu-mattaru 330 nūli[yade]
 330. khaṇḍa-sphuṭita-jīrṇnōddhārakkam dēvar = aṅga-bhōgakka[m=a]-
 331. innna-dānakkam naṭeva mattaru 270 galde-matta 6
 332. tōṁṭam mattaru 2 maneya-nivēsana [I] Ⓢ
333. Ⓢ Savasti [I*] Śrimad-Vipra-varṇś-ōdbhavaṁ bhavitavya-saṁbha-
 vam gōtra-ni-
334. stāraṇ = āśrit-ādhāram pati-hita-charitram saujanya-mi-
 335. traṇ śisht-ēshṭa-jana-kalpavri(vṛi)ksham dāṇḍanāyaka-dharmma-
 raksham-
336. nām-ādi-samasta-prasasti-sahitam Śrimatu Nāra-
 337. nayyanāyakam mahāmātya-padavi-virājit-ādhikāra-
 338. kāritadim Traipurushadēvara ūle Rāmēśvaradēv-ālaya
 339. Rāmatīrttham Śri-Madhusūdanadēv-āyatanaṁ = eimb = initu-
 340. marū dharmm-ābhuyudayam = āge mādiſidar 11 Ⓢ Śrimat-kalu-
341. kuṭiga-Nāgōjam kaṇḍaraṇa (l)-vidyādhīrājām Nāraṇayya-
 342. nāyaka-śrī-pāda-padm-ōpajīvita-bhrama[ra]..ka-
 343. lā-sūtradhārām 1 Ślōkam 11 Sāmānyō = yām dharma-sētūm(r) nṛipā-
 344. nām kālē kālē pālaniyō bhavadbhīs = sarvvān = ētām(n) bhāvinah pā-
 345. rtthiv-ēmīdrām(n) bhūyō bhūyō yāchatē Rāmachaṇdrō(drah) 11
 Sva-datta(ttā)m

346. para-datta(ttā)m vā yō harēti(ta) vasundharim[1*] shashṭir(m)vvarisha
(rsha)-saha-
347. srāṇām mi(vi)shṭhāyāṁ jāyatē kri(kṛi)mih ॥ [61*] Rāja-rakshitam
dharmma[m] [11*]

TRANSLATION.

Ll. 231ff.....having constructed in the centre of that town (*pura*) this glorious temple of (god) Madhusūdana after his own name (as) a great gem white like, the lofty moon-disc, the elephant of Indra and the sea-foam, brilliant with (its) lofty and shining golden pinnacle-pot touching the vast firmament, handsome with the big images (worked) in the niches of (its) innumerable tops, adorned with a dancing-hall, possessing a brilliant golden Garuḍa-pillar, having a ¹three-storeyed entrance-hall (*mūru-neleya bagilvādu*) resembling the shining *vimanā* (aerial car) of the King of the Amaras (i.e. Indra), having a building (fit) for the religious practices, of the *Ekadāṇḍi*² and the *Tridāṇḍi*³ ascetics, of scholars that have just finished their scholastic course (*snātakas*),....*brahmachāris* and ascetics of the *Hamsa* and the *Paramahamsa* orders, magnificent with the college (meant) for the study of the Vedas with their several thousands of *sākhās* (sections), named Ṛik, Yajus, Sāma and Atharvaṇa and the *Vēdāṅgas*, and possessing lofty porticoes, gate-halls (*tūrana-prasāda*) and compound-walls.

Ll. 246ff. (There) flourished, the lord of the city of **Māhishmatī**, **Lōka-Samartha** who was born in the family of Kṛitaviryya. His son was the famous **Eraga**. His son was named **Saiva-Lōka** (**Śaivalōka**). His son was the very able and lofty proud **Kauravāditya**. His son was the celebrated **Ānega**. His son was called **Añdura-Chanda** who was an equal of Karṇa in charity. His eldest son was **Kali-Lōka**. After him was born (his younger brother) *gandaraganda* (hero of heroes) **Aicha**. His younger (brother) was the chief **Bijja**. Among these who were praised by the world as equals of the Tripurushas (i.e. Brahma, Viṣṇu and Śiva), to Aicha, the ornament of kings, were born sons who were dignified like the sea. The eight (sons) viz., Chanda, his younger brother. the illustrious chief **Eraga**, king **Lōka**, the famous **Bijjala** praised by the world, the chief **Bācha**, the highly charitable **Gomka**, the generous **Malla**, and **Mūgatayya** who did not shrink from facing obstacles, achieved the great celebrity of the (eight) royal Vasus.

To king Eraga, of these, was born **Chauṭṭi-Nāycha** of unequalled greatness, who was the (very) image of virtuousness, the sporting-ground of fame, the wish-giving tree of poets, and a Pārtha (i.e. Arjuna) among kings: Hail! Having obtained as a *paramēśvaradatti* and *iśvaradatti* with libation of water at the hands of the illustrious Chauṭṭi-Nāycha who was possessed of all eulogy beginning with the titles the *Mahāmaṇḍalēśvara* who assumed the five great sounds, the lord of the great town of **Māhishmatī**, the Sun to the lotus of the **Ahihaya (Haihaya)** family, the fierce in fight, the mainstay of heroism,

¹ On the analogy of the expression *mūru-neleya*, *nelevidu* may mean a storeyed house.

² Carrying one staff.

³ Carrying three staves.

one who said ‘what is fear like?’ (i.e. one who never knew fear), the bee at the lotus-feet of (the god) Lōkēśvara, the illustrious *mahāpradhāna* (chief officer), the minister for correspondence (or royal secretary), the Kannada Minister for peace and war,¹ the general **Madhuva***parasa*, possessed of all eulogy beginning with the titles: the *Mahāsandhivigrāhādhīpati* (i.e. the Great Lord of peace and war) possessed of the five great sounds, the great and fearful general, the grantor of the desires of the wise,.....a Mandara (mount) reached , the Purandara (Indra) of the **Vārnasa** family, a lion to the elephants, viz. his enemies,....., the consort of the Goddess of Victory, the abode of the Lady of Prowess, the broad-chested one, the mast-elephant of (his) father, the foundation for the increase of the royal glory of the **Chālukyas**,—granted in the land lying between **Nāgavāvi** and **Rāvūru**, black land (measuring) five-hundred *mattar* and two-hundred *mattar* in the good land situated in the tract on the (**Nāgavāvi**-side) of Alagūlu: (thus) in all, 725 *mattar* in both the places and six house-sites (*mane-nivēśana*²) and two *mattar* of field in the wet land in his *daśavandha* fields, for the offerings of the god. After this :

Ll. 269ff. (There was) the eldest son of the General **Madhusūdana** famous like the moon (named) **Aḥavamalla**,³ the repository of culture and arts, a Trivikrama in valour and one that threw into the shade the (famous) history of Manu. As the lord Pradyumna was born to that first Madhusūdana (i.e. Kṛiṣṇa) and the spotless and illustrious Rukmiṇidēvi, to **Mālaladēvi** and General Madhuva was born the son **Kālidāsa**, who was irreducible by his enemies, and was always assured of victory, who was of indescribable glory and who was a lion in battle. The general Kālidāsa, who was white with fame, conquered the earth for his master from the Himā-mountain (i.e. **Himālaya**) up to the Sētu, and from the Udaya (Eastern mountain) to the Western Ocean.

Hail ! While the Asylum of the entire world, the glorious monarch, the paramount sovereign of great kings, the Supreme Lord, the most excellent king, the forehead-mark of the **Satyāśraya** race, the ornament of the **Chālukyas**, the glorious **Tribhuvanamalladēva** was ruling (the earth) from the capital at **Kalyānapura** with the delight of happy and good discourses, so as for his victorious reign to last with continuously increasing prosperity with the Moon, the Sun and the stars,—on the holy occasion of the lunar eclipse on **Sunday**, the full-moon (day) of the month **Bhādrapada** in the year **Krōdhana** which was the prosperous **Chālukya-Vikrama year 10**,—hail !—the illustrious Premier, the Minister for correspondence (*kādita-vergaḍe*), the Kannada Minister for peace and war (*Kannada-sandhivigrāhi*), and the general, **Kāliyarasa** who possessed all the eulogy of such titles as: the *mahāsandhivigrāhādhīpati* who possessed the five great sounds, the great and fierce commander, the lord of (his) foes, the master of all culture and sciences, the Sun to the lotus of the citadel, a **Bṛihaspati** for (counselling) action, the ocean for the gems of good qualities, a

¹ In other places we meet with the expression ‘Lāla-or Lāṭa-*sandhivigrāhi*.’

² In Madras a ground measuring 60 feet by 30 feet is called a *nivēśana*.

³ It is not clear if **Āḥavamalla** is different from **Kālidāsa**. **Kālidāsa** probably bore the surname **Āḥavamalla**.

Vainatēya (i.e. Garuḍa) in daring, a Rādhēya (i.e. Karna) for truthfulness, the Swan Superior of the Vāñasa family, the ear-ornament of the Lady of Speech, a lion in battle, the foremost piercer in both the (opposing) forces, a Murāri (i.e. Vishṇu) in courage, the promoter of the Chālukya kingdom, and the mast-elephant of his father (*ayyana-gundhavāraṇa*), having founded (the village of) Tālakarṇganīge for the benefit of the glorious god Madhusūdana, named after Vāñasānvaya-Purandara (i.e. the Indra of the Vāñasa family), of the *agrahāra* village of Nāgavāvi and of the Four hundred *Mahājanas* of the place, and having obtained with libation of water from the hands of the glorious (king) Tribhuvanamalladēva, the three-fold and other intermediate (or subsidiary) incomes (of the place), so as to be honoured by all,—

Ll. 287ff. (There was) Lōka, the Moon in the firmament of the glorious Ahihaya (Haihaya) family, a Rāma in battle, proud like Bhīma, possessing formidable arms, the home of the Goddess of Victory, and one that has subjugated the entire world :

Ll. 289ff. He was one who conquered the terrestrial world, who possessed the valour of Bhavabhava (Kumāra), who was incomparably courageous, who had a fame (spotless) like the Ambrosial Sea, the row of the stars, the laugh of Hara, and the pure crystal and whose grace was fame (itself).

Ll. 291ff. ; v. 59. What a great wealth of the victory of arms possessed, (he) the king Lōka, who was very strong and clever and a hero (like) Bhārgava and in the pride of his titles such as Arasaṅkāra (i.e. Arasaṅkakāra) (i.e. the king's champion)¹, killed with his sword that unassailable Barmma with a roar, at Kalyāṇa, while the monarch, the glorious emperor and lord, king Tribhuvanamalla witnessed his prowess.

Ll. 296ff. Hail! While the illustrious *mahāmaṇḍalēśvara* Lōkarasa, who possessed all eulogy such as the *mahāmaṇḍalēśvara* who possessed the five great sounds, the lord of the great town of Māhishmati, was ruling the **Aḷalu Three-hundred** and **Miṛiti Three-hundred** (country) in virtue of the hereditary right of (his) house (i.e. family),—(he, i.e. Kaṭimaraṣa) having obtained with libation of water from his hand, granted in his *daśavandha* hill-mānya (i.e. gift land in the hilly part) five black (fields measuring) three-hundred and twenty *mattar*: in figures 320; paddy-field measuring 4 *mattar*; 3 *mattar* in the flower-garden to the north of Bhivagonda (Bhimagonda), for the worship of the god, 3 house-sites attached to it; thus the land in the three places of (i.e. given on) the two occasions (measured) one-thousand and forty-five : in figures 1045 *mattar* of black land, 50 *mattar* of paddy-field in the wet land, 2 *mattar* of garden (land) and for the 8 house-sites, he (gave) in the land belonging to (the village) Biyahāḍing-elu, 50 *mattar* of black (land) to Jannaya-Bhaṭṭopādhyāya, 30 *mattar* to Brahmapuri Dōṇaya-Bhaṭṭa, 20 *mattar* to Dēchaya-Shaṇaṅgi,² 40 *mattar* to the Purāṇa-Bhaṭṭa (i.e. the scholar expounding the Purāṇas), 50 *mattar* to the four stone-cutter artisans for renovating the fallen structures and keeping clean (the

¹ cf. the modern recipients of the King's Medal.

² This is the corrupt form of the Sanskrit *shaṅgaṅgi*, i.e. one versed in the Vedāṅgas.

temples) and 60 *mattar* to Nāranayya-Nāyaka in the large *kammata*¹-land belonging to Madhuvana, 50 *mattar* to the lads of the *ghatikā* of the god, and 15 *mattar* to Guṇḍaya-Shaṇamgi, in the hill *mānya*-land of Karīganīgē²; 15 *mattar* (was) obtained by Dēvana-Vāsudēva for (his) disciples and granted to Dodeya-Shaṇamgi; 15 *matta* to Rupa-Shaṇamgi; thus in all 345 *mattar* (were) to continue (as gift) under (this) inscription; and from the *guṇa-sāsana* (i.e. subsidiary³ grant) 48 *mattar* to the two *dēhāris* (i.e. *pūjāris*) that worshipped the god, observing celibacy, taking food (only) at night (*nakta-bhōjana*) and sleeping on the ground (*adhaḥ śayana*), 9 *mattar* to the cook that cooked the offerings, 45 *mattar* to the three *ghatiyāras* (i.e. time-keepers) of the guard (*kāpu*), 80 *mattar* to the two songstresses and the four drummers, 60 *mattar* to the (other) members of the singing party and 40 *mattar* to the two actresses who performed the entertainment (of the god), 36 *mattar* to the four dancing-girls of (i.e. that carried) the sceptre-staffs (*kambha*), 12 *mattar* in the Halīngalu field, to the person that whitewashed (the temple structure); 270 *mattar* (of dry land), 6 *matta* of paddy-field, 2 *mattar* of garden-land and one house-site to provide for the repairs (of the temple) so as not to be reduced to fragments and for the bodily enjoyments of the god and the free feeding of devotees.

Ll. 333ff. Hail! The illustrious Nāranayya-Nāyaka who was born in the Brahman family, who possessed all eulogy of titles such as one who was the origin, i.e. home, of happiness, the saviour of his race (*gōtra*), the support of dependants, who acted faithfully to (his) master, the friend of benevolence, the wish-giving tree to the good and chosen people and the guardian of the commanders, law, constructed these (structures) namely the Institute (*sāle*) of Traipurushadēva, the temple of Rāmēśvara, the Rāmatirtha, and the temple of the glorious god Madhusūdana, for the progress of virtue.

The reputed sculptor, Nāgōja, who was the master of the art of engraving, who was the bee depending upon the glorious lotus-feet of Nāranayya-Nāyaka, and who was an adept in the art of....(engraved this record).

[Ll. 343ff. contain the usual imprecatory verses beginning with *Sāmānyōyam* and *Svadattām*. Then comes the final endorsement '*rāja-rakshitam dharmma [m]*' which may be interpreted as 'this is a charity protected by the king.]

D.

The subjoined inscription is engraved on a stone set up in the compound of the Basavāṇṇagudi at the same village. At the top of the stone are cut in relief some sculptures of which the following are seen clearly: A *linga*, on a pedestal in the centre, a cow with its calf and a dagger with its point upwards, on the proper left of the *linga*, and a standing worshipper of the *linga* and a seated

¹ This is probably the same as the Kan. and Tel. word *kamata* which denotes cultivation of land either by co-operation or by one's own stock with paid labour.

² This is probably the same as the Tālakarīgaṇīgē mentioned above.

³ Cf. the application of the word *guṇa* to a 'subsidiary act' or a 'secondary or side dish' as opposed to '*anna*'; Monier Williams, Sans. Eng. Dict. q.v.

bull (?) on its proper right. The record is somewhat damaged in the first fifty lines and so it is not possible to say definitely how many verses it contains. On that account also has no translation of the record been given here and we have to rest content with a mere abstract of contents.

Like the other records edited above, it starts with the invocation of God Śambhu (v. 1), and then seeks the blessings of Chaturānana (Brahma) (v. 2). Then it proceeds to give the genealogy of the Chālukyas, very much on the lines of the other records: mentioning Chakri (i.e. Vishṇu), Brahma, born of his navel-lotus (v. 3), Hārita of the Mānavy-ānvaya and the kings Chaṭukya and Adi-Satyāśraya (v. 4). Then are mentioned the kings Āhavamalla (v. 5), Tailapa, Satyāśraya, Vikramāditya, Ayyaṇa, Jayasimha, etc. (v. 6), kings Sōmēśvara, and Vikramāditya (v. 7). The prowess and exploits of Chaṭukya-Chakri are described in vv. 8 and 9 which mention his conquest of the Lāla (i.e. Lāṭa), Chōla, etc. Lines 15 to 29 are too badly damaged to give any connected sense. Then are mentioned a certain Mahādēvarasa and his charities at Nāgavāvi in connection with the Rāmatirtha and the Rāmēśvara temple (ll. 29ff.), which consisted of founding beautiful gardens and shrines and establishing a school for four-hundred students, of whom one-hundred studied Kavisūnu (i.e. Śukra) one hundred Vyāsa¹ and one-hundred studied Manu.² The damaged condition of the record here does not enable us to determine what the fourth hundred students studied. Lines 35ff. describe the valour and munificence of the general Kālidāsa, the lord of that village (i.e. Nāgavāvi), who was probably connected with the palace (*aramane*) of the Kuntala-chakrādhinātha (i.e. the Chālukya king). A certain Rēvaṇa-Vidyanāyaka (?) is also referred to. The chief Kālidāsa had a wife named Mērudēvi (l. 39). The genealogy of the minister (*pērgade*) Chāvundamayya-Nāyaka who was a devotee of the god Siddhēśvara was as follows:—

Bimdimayya, minister of the commander Bāṇasa of the family of the worshippers of the goddess Gauri-dēvi called
Hāmpā-dēvi; married....

|
Chākaṇayya.

|
Chāndimayya *m.* Śridēvi.

|
Chāvunḍa I founded many tanks, temples, gardens and wells; *m.*
Chāndikabbe.

Ranna,³ a learned scholar: *m.* Nāgama.

Nārana.

|
Chāvunḍa II.

¹ Students of Śukra must have studied the *Suhṛanīti* and the *Autaṇasa-smṛiti*. Vyāsa as the name of a literary work may mean (i) the *Padapāṭha*, (ii) the *Vyāsa-sūtras* or (iii) the *Vyāsa-smṛiti* or all the literature ascribed to Vyāsa including the *Purāṇas*.

² Manu evidently stands for the *Manu-smṛiti*.

³ This chief must be distinguished from the poet of that name who lived exactly a hundred years earlier; see *Karṇāṭakahāvīcharite*, Vol. I, p. 54f.

Of the above chiefs **Nāraṇa** may have to be identified with Nāraṇayya-Nāyaka who in Ins. C above is stated to have supervised the construction of the various shrines endowed at Nāgavāvi by the chief **Madhuvarasa**. Chāvunda II was a subordinate of the Chālukya king *Samastabhuwanāśraya, Prithvivallabha, Mahārājādhīrāja, Paramēśvara, Satyāśraya-kula-tilaka, Tribhuvanamalladēva*. While the king was staying for a few days in the camp at the temple of **Harihara** on the bank of the Tūṅgabhadrā, a gift of land was made in the Chālukya-Vikrama year 18¹ corresponding to the cyclic year Śrimukha, on Chaitra-pūṇḍrami (full-moon), Thursday, Vishu-samkrānti, when the king's subordinate, the Ahihaya (Haihaya) chief *Mahāmaṇḍalēśvara Nānemarasa*, the lord of the **Madhyadēśa** extending from the Gaṅgā to the Pāriyātra (mountain), 'the lord of the city of Māhishmati' 'the Sun to the lotus of Ayyaṇa's lineage,' possessing the titles 'Ekāṅga-Vikramāditya, i.e. a Vikramāditya by his single self,' 'paravadha-Bhima a Bhima in the destruction of his enemies,' Saigrāma-Rāma, i.e. a Rāma in battle, etc., the 'Champion of Bāchigabhūpa,' a devotee of God Lōkēśvara, enjoying the (lordship of) the country of **Aṛalu Three-hundred and Mirita Three hundred**, the chief (queen) Periyabbarasi, the minister (*hergade*) Dāsimayya, the secretary (*kadita*) Chāvana, the accountant (*karaṇa*) Lōkaṇa, the worshipping priests (*pūjada*), Vivēkaṇna and Chikka-Malli and the Maleguḷa chiefs (i.e. hill²-chiefs) (being present), gave as their gift, for the perpetual, thrice-a-day, worship, the bodily enjoyment and offerings of the god, the renovation of the dilapidations (in the temple), the holy festival of the Chaitra (month), two-hundred *kāla-mattar* of land to the east of the northern field of the Kamganige, to the north of the cow-pen lying to the north-west of the land belonging to the god Madhusūdana-Śvēta-Kēśavadēva,³ to the south of the land of the Maleguḷas, to the west of the channel (*hala*, probably a variant of the word *halā*) and also to the north of the field belonging to the god Madhusūdana-Śvēta-Kēśavadēva, with the exemption of the water, stones, trees and approaches to the canals (*hāna*=Old Kan. *pāna*), forming these *kāla* (black)-*mattar* in the Sixty-*kamma* (lands) of Nāgavāvi in the Hadīngalu land of the manneyas (i.e. commanders).

Then is recorded in ll. 112ff. the gift, as an *agrahāra*, for the same purpose, of 30 *gaddeya-kamma* (paddy-field), to the north of the Brackish Pit (or Channel) (*sauļahaļla*) by the Four-hundred Mahājanas of Nāgavāvi. This land lay to the south of the south-eastern corner of the compound of the temple of the god, i.e., Siddhēśvara, to the west of the garden belonging to the god Rāmēśvara, to the north of the garden at the village and to the east of the channel belonging to Rāma-tīrtha. On this occasion, the chief **Madhuvarasa** of the Vāṇasa family, who had the titles *mahāsandhivigrāhādhīpati, mahāprachānda-dāṇḍanāyaka*, the Scatterer of the Chōla elephant forces, the Founder of the Chālukya prosperity, the illustrious

¹ This is given in words as : *hadinemiteya*.

² The expression is probably connected with the Kan. word *male*=a hill.

³ The image was probably made of white stone.

mahāpradhāna, the *kadita-vergade*, the Kannada-sandhivigrahi, the Senior Commander-in-chief (*hiriya-danḍanāyaka*), gave for the evening lamp of the god Siddhēśvara, two ladles of oil (?), for each of his oil-mills (ll. 126ff.). And the chief Chāvunḍa (II) maintained all this charity by making it over to the entire *nagara* (merchant community) with water from his own hand, with devoutness, asking them to supervise and administer it (lines 141–144). And the whole body of merchants dedicated the wealth-offerings of the devotees, giving the necessary things for the evening lamp, etc. (ll. 144–147). Lines 148–157 give the blessing upon this charity founded by the general Kālimayya, the Brahmans and merchants of the village and Chāvunḍa, after praising a well-read and austere saint whose name appears to be Ībalēśvara. The general Kālimarasa (i.e. Kālimayya), the entire body of the Four-hundred *Mahājanas* and the merchants (*nakara*) of the village, shall maintain the presiding teacher (*āchārya*), and proper persons that conducted the worship three times a day and did the other services of the god (ll. 158–165). They should send away such (of the servants) as strayed away from the right conduct (ll. 165ff.). Lines 166–171 pronounce the blessing and curse respectively upon those that conformed to and set at naught the charity. Lines 171–184 contain the usual imprecatory Sanskrit verses quoted indifferently and ll. 184–191 in Kanarese verses call upon the future kings to maintain this charity.

In lines 192ff. is recorded a later inscription belonging to the reign of the Chālukya king Prātāpa-Chakravati Jagadēkamalla. It is dated in the 11th year of the king's reign, which corresponded to the cyclic year Vibhava, in the month of Pushya, on śu. 1[2] Friday, uttarāyana-sainkramaṇa. The object of the record is to register the gift, in the presence of the Four-hundred *Mahājanas*, the chief lords of the *agrahāra* village Nāgavāvi, by the Thousand and the entire (body of) gold merchants of the place, of twenty-five leaves for every bundle (of betel leaves) sold (in the village), for the benefit of the *maṭha* (monastery) situated in the courtyard of (the temple of) the god Siddhēśvara.

The general Chāvunḍa I of the above genealogy is probably identical with the subordinate of king Āhavamalla mentioned in the Chōla inscription at Tirukkalukkunram referred to above (p. 7f.).

The chief Mahādēvarasa (l. 29) is known for the first time now as a subordinate of the Chālukya king Vikramāditya VI. So also is this the first mention of the chief Rēvaṇa mentioned in l. 36. It is very doubtful if we could identify these local chiefs respectively with the *danḍanāyaka* Mahādēva and the *mahāhmanḍalēśvara* Rēvarasa, the latter of the Ahihaya (Haihaya) race, who appear as subordinates of Jagadēkamalla II about forty-five years later, i.e. about A.D. 1139.¹ These identifications would be possible only in the extreme probability of their having assumed their local chieftship very early in their lives and lived up to a very old age. The Haihaya chief Nānemarasa is not met with elsewhere.

¹ *Bom. Gaz.*, Vol. I, pt. II, p. 457.

The date of the first of these inscriptions, i.e. Chālukya-Vikrama year 18, Śrimukha, Chaitra-pūṇḍrami fell on a Tuesday and not Thursday. According to L. D. S. Pillai's *Ephemeris*, the year corresponds to Śaka 1015, and the date would correspond to **March 15, A.D. 1093**. The second of these records is dated in Jagadēkamalla II's reign, which, according to Dr. Fleet,¹ began in A.D. 1138-39 (before March 3rd). The 11th year would accordingly correspond to A.D. 1149-50. But our record seems to be dated with reference to Kālayukti (i.e. Śaka 1061) as his first year, like the earliest² of his inscriptions. In Vibhava (Śaka 1070) Pushya śu. 12 fell on Friday as given in the inscription. But the *uttarāyana* (i.e. Makara)-*sāmkramāṇa* fell on the next day. The date would therefore correspond to **December 24, A.D. 1148**.

TEXT.³

FIRST FACE.

1. (P) Namas=turinga-śiraś-chumbi-Chāmra-chāravē [1*] traiṭō-
kya-nagar-ārambhā-mūla-stambhāya Śambhavē ll [1*] Śriyanupim
praudha-vacha-śriyam Chatu-
2. rānana nā. suhamām rājya-śriyam..sv-āyatta..charanām śaranām
ll [2*] Śri-kāntege pati..
3. Śri-kāntege neley=enippa Chakriya nābhi-śri-kamāḍadol=odisidam
Vāku-śri-kāntam vi[śe*]sha-kirttivantam Brahmam ll [3*] Vṛi ll a..
4. ..priya-tanūjāta-Hārit-āṅka-vara-Mānushy-ānvaya-saṁbhava.....
5. ..jananātha.. tt-amaṭ-ōdaka-sthān-ōtpam(n)na-nṛipam Chaṭukyan=
ogedam samī=Ādi-Satyāśrayam ll [4*] Kam ll....
6. yade vikhyātar=ppalarum Chaṭukya-vainśada rājy-ōpēta[r*]-vvira-
vainś-ōdbhūta. Śr-iśan=ādan=Āhavamallam ll [5*] Vṛi ll..
7. dōm Taila-bhūp-ā..sutanam jit-ārāti Satyāśrayam rā..da Śri-Vikramā-
dityanu je(ja)nisi....yyaṇam [tā]-
8. n=mahi-nātha. Vira-lakshmi-sati-pati Jayasimham tad-urvviśa-putram
darī(n)na sauryy-ā..n-eseda....
9. lla-kshōṇipālam ll [6*] Avana sutam Sōmēśvaran=avana putram.....
jati.-
10. nnata[n=o*]gedam vira-Vikramāditya-nṛipam ll [7*] Vṛi ll Maleva-
mahī-ta.....m-itteley=enis=irppar=vvairi-ba-
11. lam=illa. n=adiṣad=odde sele maṇḍala-māṇa..grad=irppu.....
12. Chakriya bāhu-vikrama ll [8*] Ka ll Ma(Mi)kked=iv=eṇdu tana....
.....temb=ati-dōr-vvikrama[in]....
13. kk=edir-ālum=aled=iḍede [Lāla]nam nelakk=ikkuvā Chōlanam....
14. ganuti..n=irppa Chaṭukya-Chakriya bhujā.....
15. rvvi-janakke dēśam=embi..... negalpukk=esagum
16. kainṭhavōle tōrppugu..dēśakk=adhipatiy=ā....taṭam=id=embinā..
17. [pē]laṭ=puṇy-ōdayan=ene bhupan=em..ch-ōdaya..jana-pati-
18. Dēmam paṭed=i....manō-nayana-prī...n=avan=agra-mahishik=u-

¹ see p. 41, f.n. 1.² Ibid.³ From the ink-impressions supplied by Mr. Yazdani.

19. dbhavan=ātan=eṁbinam..r=irdda bhuvana-janam bañni.....[ll]
Avar=irbbarggam puny-ō-
20. ..padāyigaram.....t-pālar=eṁba bhūparam
21. jagakke bire siri . pōgan=āgi negalte vettan=eṇdu....lu kirttiyam
pađedu..
22. re ll Ka ll Tanna bhuj-ōnna..r=bbaladimdaṁ nege-niśchimtadiında....
....toney=āgal-ār=ppa-
23. nneya kurū....t=irppan-ārjjan=ānegam bhūpā....yumarū ma.....l-
ālgal=ellaram pađedu
24. bhujisiy=i . ḡidun=ett=arasum mare su.....khila-vanya-mri
(mṛi)-ga-
25. mm=edehy=āgi pōgal=āmīt=eragaļan=āney=ā.....ll Kaiii ll....
yada dā-
26. yā.....
27. ḥayā . vi ll Ā....Gaṇapatige tāne mahā-dēviy=appa . saubhāgyakk-
am dānakkam kirttige.-
28. bi janisi **Mahā-dēvi** motta-modalikey=ādaļu..nī-vim sura-taru-praṇute
29. be ..bēduvarge[yu]m parivārakkam koṭṭad=eindade **Mahādēvarasa**....
yarū pađedu ll Ā [**Nāgavāvi**]-
30. puṇya-sthāna . Śrī-Rāmatīrttha Rāmēśvaram=eṁbi ne..n=ādaṁ
Nāgavāviyam..
31. rbbargg=itta ll Vṛi ll Tuṣigida namdan-ālīgaļa dēvakularingaļan=idu
tāne mē[1=e]nisi
32.ham=oppuva Rāmatīrttha..neṛāvoļali pratishīte.....da vīprarīm
dhātri-
33. taladoļu Nāgavāvi vasudhā-taļadalu karam=oppu tōya....Kavi-sūnuge
nū-
34. rbaru Byāsare nūrbbaru Manuviing=eṇe nālku-nūrbbar=āda. ḥame
Nāgavāviya-
35. [va]ru ll Aṁt=ā grāmakk=adhipati Kumtaļa-Cha[krā]dhinātham=aramaneyoļu vikrāmītada chāgad=ana-
36. nta-yaśam **Kālidāsa**-daṇḍādhiśam **Rēvana-Vidyānāyakam=a** . til=irppa ūail-āleya . rāya-cherinkoļva-dha-
37. ritrī-vallabhan=aramaneyoļu tīvirddam Kālidāsa-daṇḍādhiśam
tanagam Tribhuvanamallan=enipam-
38. garī cherī..Chakrīnge Bra(m)hmak=eſev=oinde migil=enipam
Kālidāsa-daṇḍādhiśam ll Ene negalda Kālidāsana
39. vanite jagan-nute samasta-vanitā-ratnam tanage . satiy=arddi..l=ene
Mērudēvi jasama..taļe-
40. daļu [ll] Śrimatu-Si[d*]dhēśvara-dēva-śrī-pād-āradhakan=appa herg-
gađe Chāvumdamayya-Nāyakan=anva-
41. yam=eṇtemdađe ll Vṛi ll Yugamam nālvaļoļ=ādi-piṭham=ene **Hampā-
dēvi-śrī-dēvi-Gau[ri]-sama-**

42. bhyarchchakar=a(m)nvaya-prabha[va]r=i **Kalyāṇadolu** barndu
namnigeri pempiing=eđey=āgi **Bāṇasa-chamūnāthamge**
43. tām maritriy=āgi gun-āmbhōnidhi-[Bi]m̄dimayyan=esedañi tannam
palar=bbarñ̄nisalu ll Vṛi ll Vanitā-ra-
44. tnam=id=embinam sogayisalu kaumār-ōddharam=āñi praje-
nikāyakke nidhānam=embi [pe]ra-
45. diñdam puṭti vamśada..gunpig=eneyp=āgi sajjanateyoļu..=embinam
Bim̄dimayyana puṇy-ām-
46. gane **Chākaṇayya[m]** pađedum vikhyātiyam..negalda Chākaṇayyagam
nirupama-guṇan=e-
47. nipa **Cham̄dimayyamge Śri-vanitāge** tān=āgi śri-viśālāne puṭtuv=
amte puđe puṭtidam **Chāvu(m)nda.**
48. Śri-nidhiy=enippa.....chamūnāthan=an-narapati palavum=adhi-
kārakkam tān=adhipan=āgi negalda naya-sthā-
49. nam tanag=eneya..vunđa ll Vṛi ll Palavum dēvakulamgalam palavum
=udyānam taṭākamgalam palavum
50. bhāvigałam kere....rñnam=āgidda tam nnilisuttam niđida mahā-
phalam=idum..biy=embinam lō-
51. kadoļu salisutta..yam nilise(si)dam **Chāvuñđan=ēm** dhanyanō ll
[Vani]tā-rūpadolam Manōja-vi-
52. lā..svāmi-sa-rūp=inegam tōrppu sudhāṁśu-bimbam=āvam=ā rūpim-
d=im̄t=irpp=Aṅgajanmanō
53. [pēluva] jagaj-janam pogalvinam kāmḍ=eyde **Chāmuñđamayyana** pu-
ny-āṅgane **Cham̄dikabbe** niruttara-sauñdaryyyamam
54. tālde=adhyaniśam tanage pati-bhakti nijam=erib=inegam Chāvu(m)-
nda-Nāyakana sati dharmma-tanuv=odayı-
55. si..yaki māt-ōttame Cham̄dikabbe jasamam pađedaļu ll Chāvurñđana
.sutan=akhił-ōrvvi-valeyam pogale daye-
56. yolam dharmmadol=ati-vira-kirttiyolam vikhy-āvali sale [mātu] kirtti-
panam **Rannam** pempiñolam biradolam gunpinoļam
57. negalde tanna sārasvatadim [biñpi]noļam buddhiyolam tām pa[de]dam
pirian=enisu varnn(ṭu)am Rannam ll Rannana sati satya-guṇa-
58. sampam(n)e pati-bratikeyoļu mahā-satiy=enisutta . neđe medavi.
marpp=unnatiyam pađedu pempi-
59. iñ **Nāgamam**=ādaļu ll **Nāraṇan**=ātana tammarim nēridan=ishtargge
sishṭa-janakke janakam dhāriñiyol=embinam pesar=ār=ānt=ide
60. negale negalda=anupaman=ātam ll Ā dampatige sutam tān=ādam
Chāvumđan=ēmban=ātam tanag=atyādaradim mige-
61. viddeyu mōdakk=erađ=oñdu .pariñatakkeyum=esagum ll Avaroļu
Chāvumđam . bhuvanam vibha . si dha-
62. rmavam mādisu.....dēvālayama . seyam mādal=uddhatan=ādam
Śri-Bādi . pam .
63. pa(rñ)m=irđu tālđi tān=īlam kayikond=ūrjjitam mārppode yaśō-va
llari lōkamam kavalisutt=irppunn=edam nā-

64. . . yanēśvari-dēvatā-bhavaṇamām sad-bhaktiyiin mādi vri(vri)ttyuṇam
sāsvatam=arpa biḍi-
65. sidare yig=ashṭa-bhōgaṅgaḷam (◎) Svasti [1*] Samastabhuvaṇāśraya
Śrī-Pri(Pri)thvivallabham ma-
66. hārājādhirāja paramēśvara paramabhaṭṭāraka Satyāśraya-kuḷa-
tiḷakan Chā-
67. lukyābharaṇam Śrimat-Tribhuvaṇamalladēvara vijaya-rājyam=uttar-
ōttar-ābhivṛiddhi-pra-
68. varddhamānam=ācharindr-ārkka-tāraṇibaraṇi saluttam=ire Dakshiṇa-
diśāvarada
69. . . . la-[maṇḍana]-Tumgabhadrā-tirada Harihara-dēvaralli palavuṁ-
devasa-dugdha-
70. . . da-nelaviḍinoļu sukha-saṅkathā-vinōdadini rājyaṇi geyyuttam=ire
Śrima-
71. ..kya-Vikrama-varshada hadinemṭeya Śrimukha-saṁvatsarada
Chaitrada puṇnami
72. ..spati-vāradamdu Vrisha(Vishu)-saṁkrāmti - nimittav=āgi ll (◎)
Svasti [1*] Anēka-
73. sudhā-rasa . tra-vichi-chchhaya-Lavaṇābdhi-valeya-valayu(yi)ta-

SECOND FACE.

74. vēlā-vana-Gaṅgā-tira-Pāriyātre-tanu-Ma-
75. dhyadēs-ādhiśvara-Māhishmatī-puravar-ādhi-
76. śvaran=A hihaya-varinś-ōdbhavan=Ayyaṇ-ā-
77. nvaya-kuṭ-āmbhōja-vana-vi..t-Ā-
78. dityan=ēkāṅga-Vikramāditya para-vadha-Bhi-
79. ma saṅgrāma-Rāma kavi-Kalpavri(vri)ksha
80. varṇi-jana-raksha ari-tureya-diśāpaṭṭa
81. para-sāsana-śilā-paṭṭa gaṁḍa-gōpāla māt-o-
82. ḥivara-Kāla chenna-in[ā]nneya-lalāṭa-paṭṭa
83. vairi-gharaṭṭa viśama-hay-ārūḍha-prau-
84. ḫa(dha)-Rēvarīta para-baṭṭa-Kri(Kri)tāṁtta mārkko...-
85. rava maṇevuge kāva gótra-pavitra par-āīnganā-
86. putra Haya-Vatsarāja-biruda mū-
87. ḫu-rāyar=āsthānado=ōdi pādiṣuva manneya-
88. ra gaṁḍa nigarakoļu-gaṁḍa Bāchiga-bhūpan=am-
89. kakā[ṛ]a Śrī-Lōkēśvara-dēva-pāda-parikaja-bhra-
90. mara Śrī(Śrī)mat-Tribhuvaṇamalladēva-pād-ārā-
91. dhaka para-baṭṭa-sādhaka-nām-ādi-samasta-pra-
92. sasti-sahita Aṛalu-munnūru Miṛita-mu-
93. nnūrara manneyam Śrimanu-mahāmaṇḍa-
94. ṇeśvara-Nāṇemarasanum mahā-Periy-abba-
95. rasiyum herggade Dāsimayyanu[m kaḍitada]

96. Chāvaṇanum karaṇada Lōkaṇanum [pūjada Vivē-]
 97. kaṇnanum Chikka-Malliyum samasta-parigra[ha*]-
 98. mum Maleguļa prabhugalum tamma dharmmav=āgi
 99. Śrīmatu-Nāgavāviya Śrī-Siddhēśvara-dēvara
 100. saṁtata-tri-kālada pūjagam dēvar=am-
 101. ga-bhōga-nivēdyakkam khamḍa-spha(sphu)ṭika(ta)-jīrṇn-ōddhārakkam
 102. Chaitra-pavitrada parvvakkam Kāṅganigeya ba-
 103. ḍaga-voladim mūḍa Śrī-Madhusūdana-
 104. Svē(Śvē)ta-Kēśava-dēvara keyya vāyābya (vāyavya) da do-
 105. ḏi-baḍaga Maleguļa-holadim temka haladi-
 106. m paḍuva Śrī-Madhusūdana-Śvēta-Kēśava-dēvara
 107. keyim badaga jala-pāśāṇa-vri(vri)ksha-hāṇamdi(de)-
 108. y-apōhamari kaḍadu Nāgavāviya ga .
 109. badal=ilad=aḍuvattu-kammadalu kāla-matta-
 110. r=mmāḍi tamma manneyara Haḍiringalu-vola-
 111. dolage biṭṭa kāla-mattar=innūṇu amka-
 112. doḷam matta 200-ke Svasti [1*] Yama-niya-
 113. ma-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānushṭā-
 114. na-japa-samādhi-śila-guṇa-saṁpanna[r=dharmim-ō]-
 115. pāsar=agnihōtra-dēva-dvija-guru pūjā-ta-
 116. tpararu Mārttāmīḍ-ōjvaļa-kirtti-yutaru-
 117. m=appa Śrīmat-sarvva-namaśya(sya)d=agrahāram
 118. Nāgavaviy=aśēsha-**Mahājana-Nālnu(nū)rbbaru**
 119. tamma dharmmav=āgi Śrī-Siddhēśvara-dēvara nivē-
 120. dyakam tri-kālada pūjegam sauļahaļladim baḍa-
 121. ga sarbba-namaśya(sya)v=āgi biṭṭa gaddeya kamma mūva-
 122. ttu dēvara parisūtrad=āgnēyada gōṭim
 123. temka Śrī-Rāmēśvara-dēvara tōṭadim paḍuva-
 124. l=ūra-tōṭadim baḍaga Rāmatirtthada kālin
 125. mūḍa sarvva-namasyav=āgi biṭṭa kammarī mū-
 126. vattu  Svasti [1*] Samadhigata-pamcha-mahā-śabda-
 127. mahāsandhivigrāhādhipati mahā-prachām-
 128. ḍa-darīḍanāyaka vib[u*]dha-vara-dāyakam nuḍi-
 129. darinta(tē)garīḍe(ḍa) śatru-kuļa-kālā(la)darīḍa pratipam(n)na-
 130. Maṇḍara Vānas-ānvaya-Puraṇḍara ari-gha-
 131. ṭā-kēsari dushta-śirah-ka[tta]ri Chōla-ghaṭā-
 132. paṭṭisavaṇa jaya-lakshmi-ramaṇa Vir-āṅga-
 133. nā-vāsa visha-dha[rā]mkuśam sau(śau)ryy-āvalam-
 134. ba [bha]yav=eintuv(d)=eimba Chāluky-ābhuyudaya-ka-
 135. raṇa-nām-ādi-samasta-prasa(śa)sti-sahita-Śrī-
 136. manu-mahāpradhāna kaḍita-verggaḍe Kannada-sandhi-
 137. vigrahi hiriya-darīḍanāyakam **Madhuva-**
 138. rasaru tamma mānya-gēriyoļagakke ūrol=a-

139. ..ka tamma gāṇāyileyalli om̄du-gāṇakke
 140. ..sauḷasav=eraḍumari Siddhēśvara-dēvara samje-
 141. divinge biṭṭaru ♀ I(I)nitum dharmmamumari
 142. nīve nōdi pāliſuvud=em̄du nagarak=ellam mana-
 143. d=o[1]avim̄ kayi-dhāreyan=anunayadim̄ ko-
 144. t̄tu nilisidam Chāvum̄da ll Kramadiṁdā saṭṭuga
 145. jalānum̄ hadid=aḍadi samje-sodarg=eṇne(nne)-
 146. yumām . vagakkeḍasa bhaktar=arththa(ttha)mumām dēva-
 147. rgge nagarav=ellam biṭṭaru ll

THIRD FACE.

148. Kam̄dam [ll] Śrutadim̄ peṛar=upamage tanag=ill=enippai (l)
 149. ..chaladim̄ vīparitada naishṭhikan=ene tapasvi negalda(l̄da)m̄
 150. ..lēśvaram̄ muni-nātham̄ ll Vachanam̄ ll Ant-ā
 151. ..baļeśvara-pam̄ditarggam̄ ll Vṛittam̄ ll Mone inuldū(inuṭṭu)vara-
 152. gaṇḍanum̄ nirupamai m̄ daṇḍādhisva(śva)ra
 153. Kālimayyanum=ā grāmada viprarum̄ nakha-
 154. (ka)ramum Chāvunḍanum kūḍi mēdini nalvarine-
 155. varam̄ sthiraiñdal=ene koṭṭ=i dharmmam=atyūrjjitai
 156. ghanam=āg=ikke jagakke mālke su-
 157. [kha]vam̄ bhadram̄ śubham̄ maringalaṁ 11 Vachanaṁ 11
 158. I mathad=āchāryyaru samasta-praśasti-sahita-
 159. m̄ Śrimanu- mahāpradhānaṁ kaḍita-vergga-
 160. de Kam(n)naḍa-sandhivigrahi hiriya-da(m)ṇḍa-
 161. nāyakam Kālimarasarum̄ aśeṣha-Ma-
 162. hājanam-Nālnūrvvarum̄ samasta-nakha(ka)ram-
 163. galuiñ tri(tri)kālada pūjayumarai
 164. dēva-kāryyam̄ naḍesuv=am̄ta pu[ru]-
 165. sharam̄ nilisuvaru [l*] Bya (vyā) bhichāriga-
 166. l=apparaṁ kaļevaru 11 I dharmmakk=anukū-
 167. lav=ādavaru Kō[tē]śvara-maṭhavari mā-
 168. ḍida phalaman=eydavaru 1 I dharmmakke
 169. pratikūlaru ādavaru kōti-
 170. mahā-pātakavari māḍida gatiyan=e-
 171. yduvaru 11 Ślōka 11 Bahubhir=vasudhā da-
 172. ttā rājabhis=Sagar-ādibhi[h*] 1 yasya ya-
 173. sya ta(ya)dā bhūmis=tasya tasya tathā(dā) pha-
 174. laṁ 11 Sāmanyō-yari dharmma-sētu-
 175. m̄(r) nṛipāṇām̄ kālē kālē pālanī-
 176. yō bhavadbhīḥ 1(l) sarvvān=ēka(tā)n=bhāgi(vi)nah pā-
 177. rtthivēindrā[n*] bhūyō bhūyō yāchatē Rāmachandrāḥ 11 Āśā-ha-
 178. tam=adātarām̄ dātarāḥ pratishēdha-
 179. kah dattaśa(sya) haratē dānam̄ trayal(h) pā-

180. taka(ki)yō(nō) narah(rāh) ll Sva-dattām pa-
181. ra-dattām vā yō harēta vasu-
182. ndharām [l*] shashṭir=(ṁ) vvarsha-sahasrāṇi
183. vishṭhāyām jāyatē krimi-
184. h ll Vṛittām ll Dhareg-eḍām mālke..
185. ..dhānyad-atpum pe.....
186. ranām vasumīndhareg=ellām....
187. bhūmipatigaļu sad-dharmmadīm..
188. rpp=ođeyam pālisut=irkke dharmma-
189. mum=id=ā-chaindr-ārkka-tārambaram
190. nirutām susthirav=āgi mādi jaya.
191. bhadram subhari maringaļam (◎) (◎) Šivam=astu
192. (◎) Svasti [ll*] Śrimach-Chālukyā-pratāpa-chakravartti Ja.
193. gadēkamalla-varshada ll neya Vi[bha]va-sam-
194. vatsarada Pushya-su(su)ddha 13 Su(Šu)kravār. .
195. mahā-tithi-Uttarāyaṇa-sainkra-
196. maṇadalu Śrimad-agrahāra-Nāgavāvi-
197. ya prabhu-mukhya-aāsēsha-Mahājana Nā-
198. lnūrbbara sām(n)nidhānadalu Sāsirbbarum
199. sthalada samasta-[ho]nnavaṇigarum tamma dharmma-
200. v=āgi Śri-Siddhēśvara-dēvar=aingaṇada maṭhada
201. kaṭu-kallu ta(m)mma māṛugonḍa..
202. ..mt-aravaṭṭiv=āgi māṛugonḍa hēṛimge
203. āchamdr-ārkka-tārambaram naḍav=amt=ā hēri-
204. īnge irppatt-ayd-eleya[ṁ] bitṭaru ll

CONCLUSION.

The importance of these inscriptions for the history of the Educational System of Medieval India is great. The educational institution founded and maintained at Nagai with the help of royal patronage must have been a very large one considering the number of students nearly a thousand provided for by the records. It is also noteworthy that the number of teachers or professors was small and appears scanty compared with the modern standards of tutorial equipment. From these inscriptions we are able to gather that the institution was of a residential type in which provision was made not only for the boarding (*aśana*) but also for the clothing (*āchchhādana*) of the members of the institution including the teachers and the pupils. The other feature of this foundation that is of interest to the modern student is the equipment of a library (*sarasvatī-bhaṇḍāra*) with librarians who were called *sarasvatī-bhaṇḍārikas*. We know already of other ancient educational institutions mentioned in South-Indian epigraphs. Every one of these institutions had its own particular characteristics and organisation and thus there appears to have been scope for local option and choice and no stereotype enforced by any affiliation which was probably unknown then in its modern rigid form.

It will not be out of place here to dwell upon the value of these ancient religious establishments and the ancient records found in association with them. The temple was not only the ancient place of worship but also was a source of cultural inspiration to the community, being provided as it was with sound educational facilities. This fact is of paramount importance to the student of Indian Renaissance who is struggling between an attempt to appreciate the value of these wonderful ancient structures, in certain cases, of phenomenal size and extent, in the light of the advances made under the influence of the West, and another attempt to revive the glory of the imagination, conception, enterprise and organisation that brought into existence such huge monuments and vast establishments, not to speak of the national wealth and co-operation that raised them and the wonderful background of engineering and artistic skill that contributed to their construction, strength and beauty. The earnest student of Indian Renaissance and the serious politician and administrator will certainly appreciate the wisdom of securing national economy, not only of mere money but also of the national intelligence and culture, by turning these vast and substantial structures to modern channels of utility, for literary as well as artistic education, instead of draining away the national wealth by the double expenditure of maintaining these in a half-fed scheme of conservation and of raising fresh buildings at considerable cost for educational institutions. Let us look at, for instance, the vast ruins of Hampi. The extensive and very substantial and artistic structures of this beautiful and inspiring valley have a better place to fill in the scheme of national utilities than satisfy the pure antiquarian and sight-seer. Here are certainly structures great enough for accommodating a huge University which could here, mostly of all places, derive a historical as well as artistic inspiration. When converted into spots of such national utility and daily visit they would certainly keep alive the stream of the ancient art by creating a spirit of observation and imitation and by necessitating and facilitating renovations on the style of the older and now forgotten art and engineering skill. Indian Renaissance could derive its only and tangible inspiration from these ancient historic spots where the national monuments are smouldering away in ruin for want of proper *usage* and care, in spite of the strenuous watchfulness of the Archæological Department in British India and Native States whose resources under the prevailing system of administering national finances are utterly inadequate for the large need that exists. The Hindu and Islamic Renaissance depends more upon a proper drawing-in of these ancient monuments into the daily life of the nation than upon anything else. Their neglect by the community would involve nothing short of disowning the most valuable part of the national inheritance which has already worked far by way of disintegrating the ancient national culture and art and if allowed to continue will lead to certain annihilation. Let us hearken to the silent but none the less eloquent messages and appeal of these monuments and prove ourselves worthy descendants of their glorious builders.

ABBREVIATIONS.

(Used in the Text.)

<i>A. S. Memoir.</i>	..	..	..	Memoir of the Archaeological Survey of India.
<i>A. S. R.</i>	..	..	..	Annual Report of the Archaeological Survey of India.
<i>Bom. Gaz.</i>	..	..	..	Bombay Gazetteer
<i>Cf.</i>	..	..	..	Compare
<i>Ep. Carn.</i>	..	..	..	Epigraphia Carnatica
<i>Ep. Ind.</i>	..	..	..	Epigraphia Indica
<i>Ep. Rep.</i>	..	..	..	Epigraphical Report (Madras)
<i>f. n.</i>	..	..	..	Foot-note
<i>Ind. Ant.</i>	..	..	..	Indian Antiquary
<i>Jour. Hyd. Arch. Soc.</i>	..	..	..	Journal of the Hyderabad Archaeolo- gical Society.
<i>J. O. R.</i>	..	..	..	Journal of Oriental Research
<i>J. R. A. S.</i>	..	..	..	Journal of the Royal Asiatic Society
<i>Kan.</i>	..	..	..	Kannada
<i>Mys. Arch. Rep.</i>	Mysore Archaeological Report
<i>n.</i>	Foot-note
<i>Srav. Belg. Inss.</i>	Sravana-Belgola Inscriptions
<i>Tel.</i>	Telugu.

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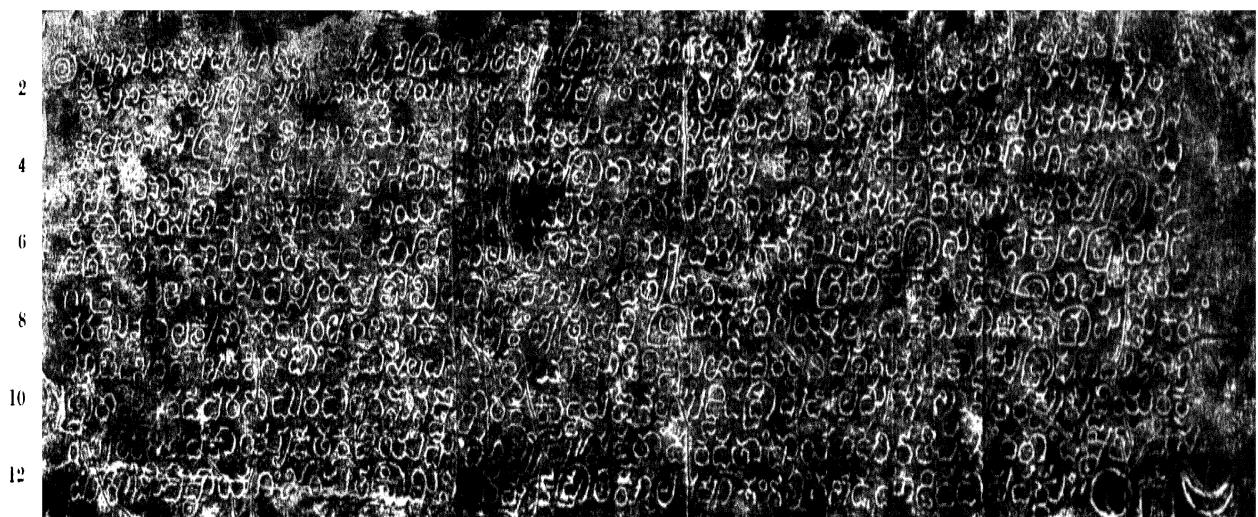
ABBREVIATIONS

(Used in the Index).

ch., chief, *co.*, country, *dt.*, district, *dyn.*, dynasty, *epi.*, epithet, *f.*, female, *fa.*, family, *fi.*, field, *gen.*, general, *k.*, king, *lit. wk.*, literary work, *m.*, male, *min.*, minister, *mo.*, mountain, *pl.*, place, *q.*, queen, *ri.*, river, *s.a.*, same as, *sur.*, surname, *t.*, town, *vi.*, village, *W.*, Western, *yr.*, year.

PLATE I

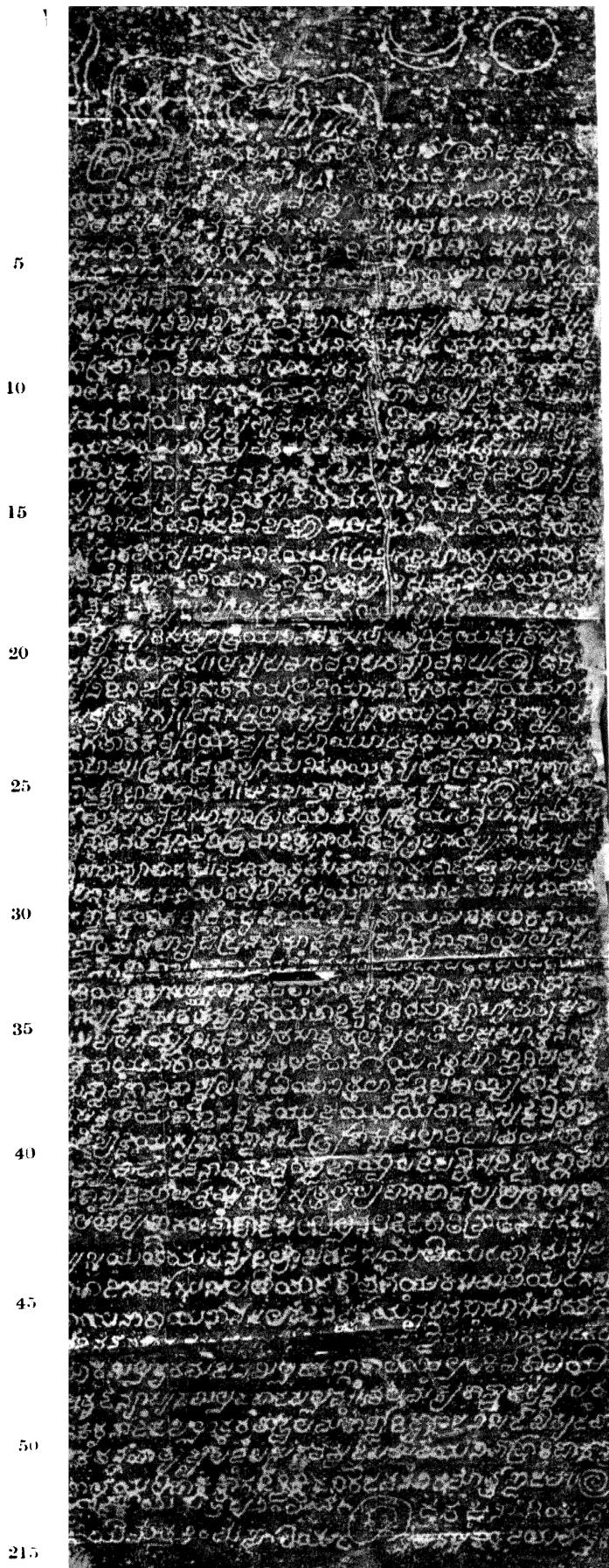
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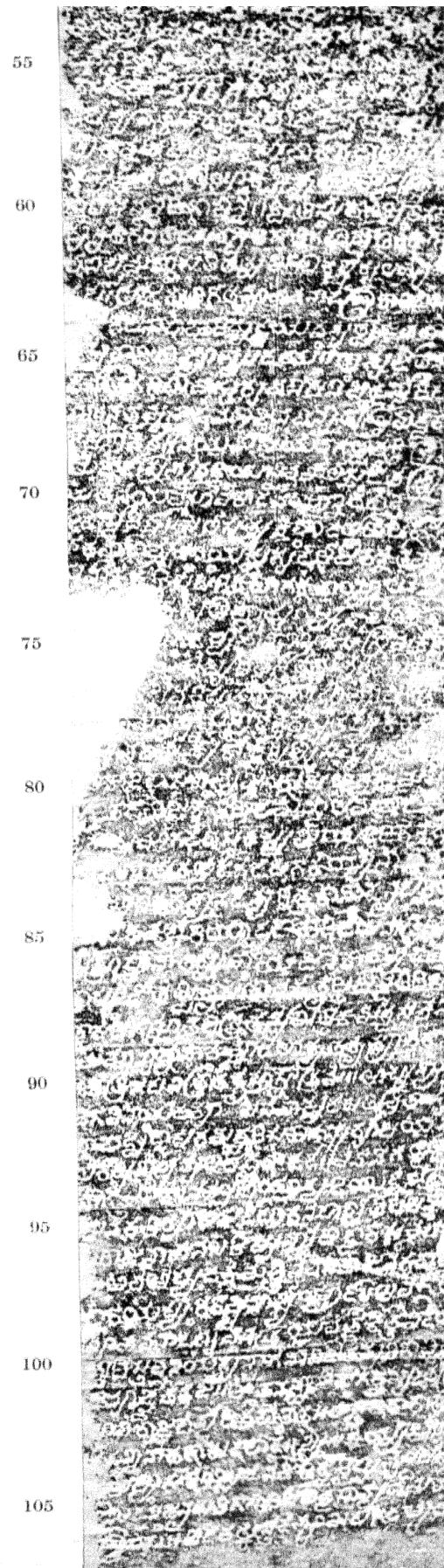
INSCRIPTIONS OF NAGAI

B

I



II



B

III

IV

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160



165

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175

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185

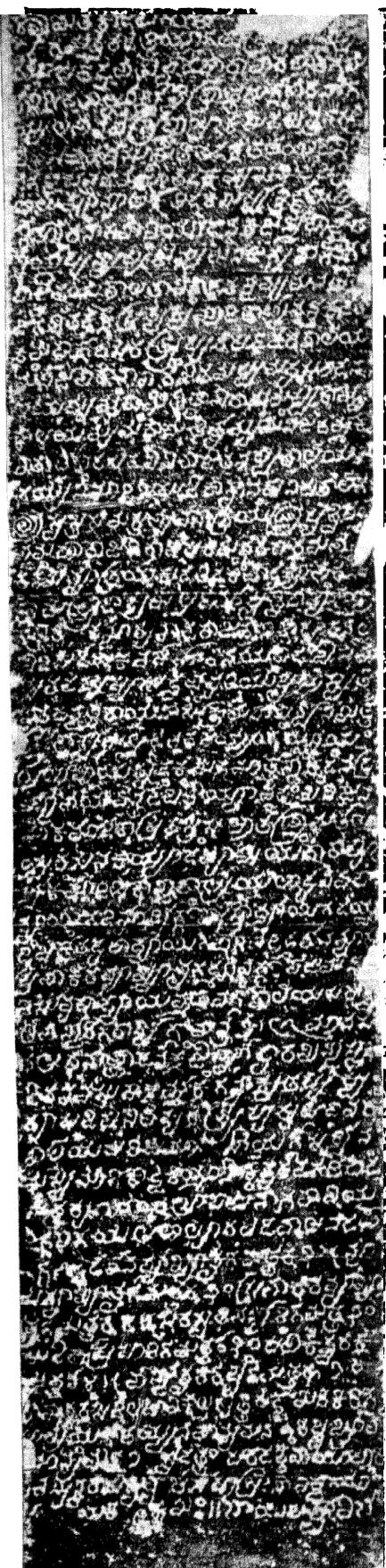
190

195

200

205

210



INSCRIPTIONS OF NAGAI

N.B.—Line 151 is repeated twice in this plate, having been duplicated in the ink-impression by overlap in pasting—C. R.

C

I



II



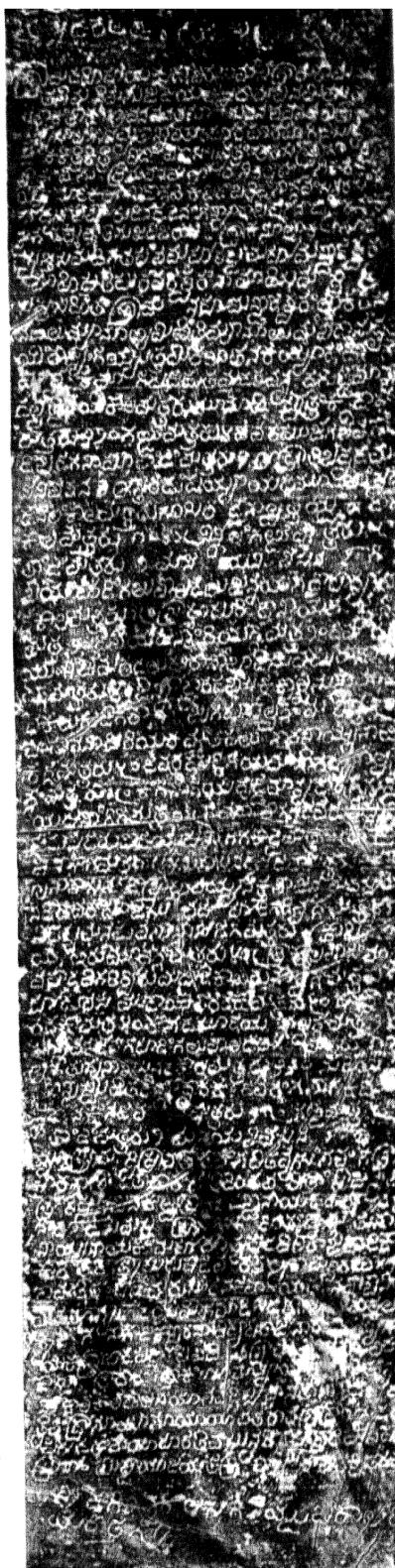
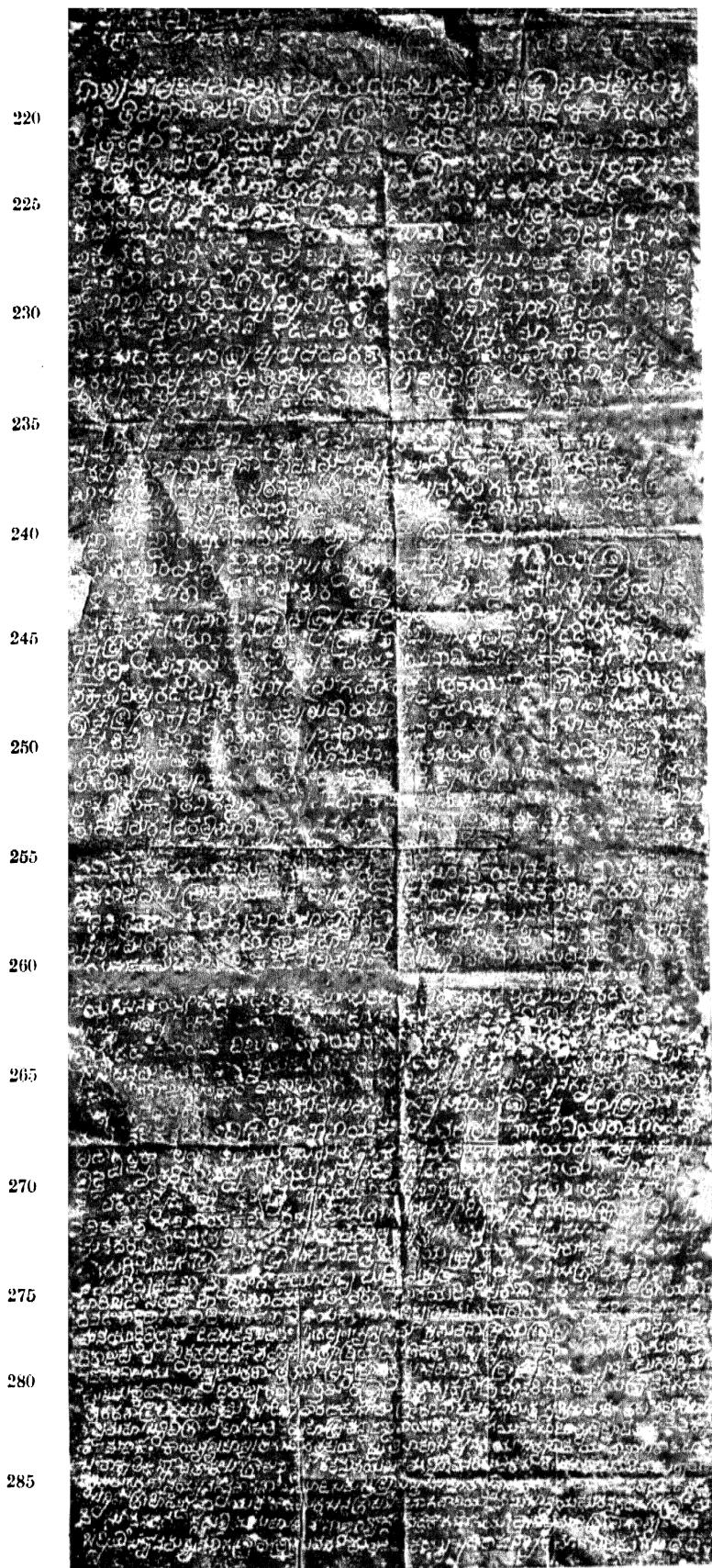
C

III

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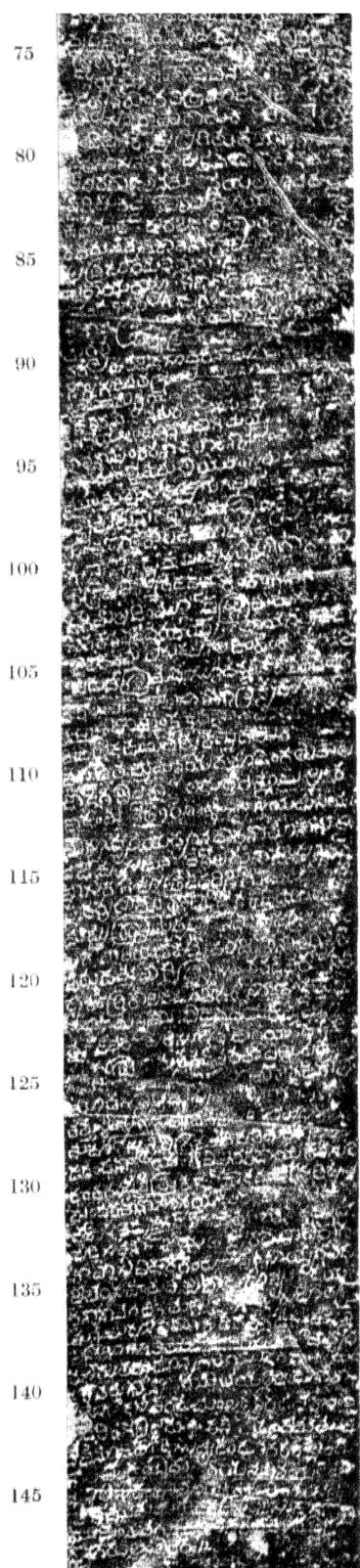
160	
165	
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D

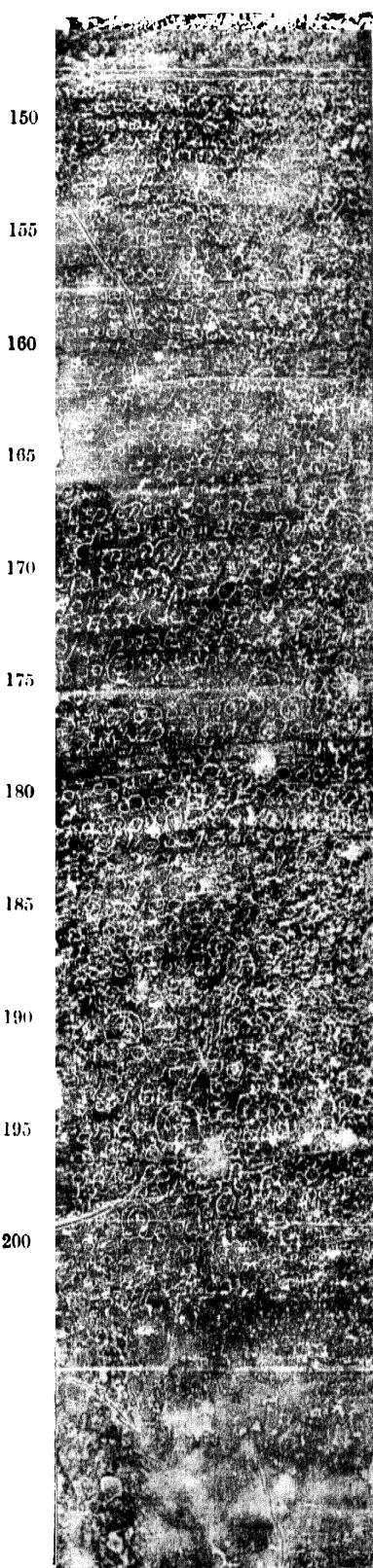
I

II



D

III



INSCRIPTIONS OF NAGAI

